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RESERVE  
STORAGE





THE

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ATTENTION is called to the notice of the approaching Annual Meeting of the Board to be found on the cover of this number of the *Herald*. For the second time in its history the Board passes west of the Mississippi for its meeting, but although the distance is great, a full attendance of the friends of missions is anticipated and desired. A special feature of the meeting will be the presence of an unusually large number of missionaries, now providentially in this country, so that direct reports can be enjoyed from most of our mission fields.

As will be seen by the paper of Mr. Marden on another page, our missionaries in Central Turkey are in peril among false brethren. The small element claiming to be Protestant, yet restive under the strict though Scriptural discipline of our mission churches, would give little trouble, were it not petted and made active by the support of ecclesiastics of ritualistic tendencies from England, with their lavish promises of pecuniary aid. The wrong is a flagrant one. If their action be not of the nature of schism from which the ritual of these ecclesiastics requires them to pray the Good Lord to deliver them, then we know not what schism is.

THE favor so far shown our brethren on the way to Central Africa by the Kings of Bailunda and Bihé, as recorded among the letters, should call forth our deepest gratitude. While we would not put our trust in princes, and are prepared to hear reports of great fickleness on the part of these African rulers, we may well be encouraged by the reception they have offered the missionaries whom they recognize as not like the Portuguese padres, because, among other reasons, they "do not use or give away any *aguardente*."

THE perils attending the commencement of missionary operations in Africa are by no means confined to white men. The sad intelligence has been received by the American Missionary Association that Rev. K. M. Kemp, a young colored clergyman from the South, a recent graduate of Lincoln University, who joined the Mendi Mission last April, and was stationed at Good Hope, has fallen in death. But not the less because of the perils involved in proclaiming it does Africa need the gospel, and heroic men, both white and black, will be ready, we doubt not, to face the dangers.

IF the members of our churches would read and prayerfully ponder the simple statement on page 338 concerning the contributions of the first eleven months of the Board's financial year, we are sure that the treasury would receive more than \$75,000 during the month of August. This being the last month of the year, the books will not be closed until Saturday, September 10.

THE efforts of our missionaries to prevent the cruel warfares to which the natives of the Gilbert Islands are sadly prone, are incidentally mentioned in the letter from Mr. Taylor on another page. It is singular that while our brethren are so earnestly engaged in preventing these conflicts, sometimes being successful as peacemakers and sometimes failing, the story started nearly a year ago by some profligate traders at Tapiteuea, that the natives were instigated to fight by the missionaries, should be traveling round the world, appearing here and there in new forms. This slander will probably be made to do duty for some time to come. Having had its day here the story reached the Fiji Islands, and within the month has come back in an Associated Press despatch made up from a Fiji newspaper, affirming that *a thousand* natives were killed. The pen of the writer was far more deadly than the club of the savage, slaying more than three to his one. When our missionaries are listened to by the natives of these islands these wars will cease, as in the instance Mr. Taylor mentions.

FOR many years the names of persons and places in India have been spelled on the pages of the *Herald* according to a once popular but inaccurate system which was supposed to represent their proper pronunciation. As this system is rapidly going out of use, the East Indian Post Office Department is revising, as rapidly as it can be done, the spelling of all Indian post offices according to a new system which is followed by all scholars, and is used in such works of reference as Dr. Hunter's *Imperial Gazetteer of India*. A change in our spelling seems necessary, and we may indicate a few of the more common names in which the change will be most noticeable in our own pages: the name of our mission in Western India will hereafter be written *Maratha* instead of *Mahratta*. *Ahmednuggur* will become *Ahmednagar*. *Siroor* will be written *Sirur*. The termination meaning "city," which occurs at the end of many Indian names, will be spelled *-pur* instead of *-poor*, or *-pore*, e. g., *Sholapur*, *Kolhapur*, not *Sholapore* or *Kolhapoor*. *Brahman*, and not *Brahmun* or *Brahmin*, will represent the name of the highest Hindu caste.

ON the last Prize Lists of the University of Glasgow the names which appear most frequently in the departments of mathematics, engineering, and natural philosophy are those of Japanese students. Two of these young men carried off four prizes each, and another, three. Sir William Thompson, in presenting the prizes, referred to the high merits of these three Japanese students, saying that they excelled not only in written papers, but also very remarkably in *viva-voce* examinations, showing a wonderful appreciation of everything that was said, and a remarkable power of expressing their ideas clearly in English. The fact that young men from this Empire so recently opened to the world are taking the first prizes in the foremost universities, is suggestive as to the quality of the Japanese mind, and the kind of work and workers needed in that land.

A DELIGHTFUL meeting was held in Pilgrim Hall, on Wednesday, August 3, at which greetings and farewells were given to several missionaries who were about to leave for the foreign field: Rev. W. H. Gulick and wife, returning to Spain with Miss Susan F. Richards, of Auburndale, who joins the Spanish Mission; Rev. Robert Thomson, son of Rev. Dr. Thomson, the agent at Constantinople of the British and Foreign Bible Society, who joins the European Turkey Mission; Miss Charlotte L. Turner and Miss Lottie Manross, who go as teachers for the Kohala school at the Hawaiian Islands; Miss Susan Webb, returning to the Dakota Mission: Rev. Martin L. Stimpson and wife, and Miss M. A. Holbrook, M. D., going to North China; and Dr. and Mrs. Francis O. Nichols, designated to the West Central African Mission, at Bihé. Besides these persons who were present, special remembrance was had of Rev. W. P. Sprague and Mrs. Mary P. Ament, who are returning to North China, and Rev. and Mrs. I. J. Atwood. Messrs. Stimson and Atwood are the first of the North China Band at Oberlin, to start for their field of labor, hoping after their arrival to enter upon work in the province of Shansi, and to be followed soon by reinforcements from Oberlin, already pledged to this undertaking. In connection with prayers and songs, brief addresses were made by the departing missionaries, as well as by Rev. Mr. Tyler, of Natal, Rev. Mr. Park, of Bombay, and Hon. Chester Holcomb, the latter of whom, though not now enrolled on our list of missionaries, is yet doing efficient service to all Christian missions in China while acting as Secretary of the U. S. Legation. The pleas made by the missionaries for their several fields were very impressive, and Mr. Holcomb, saying nothing upon public affairs, made a thrilling statement as to China's need of the gospel. We wish that any persons who have imagined that these so-called Farewell Meetings are for sighs and tears could have shared in the cheer and inspiration of this service at Pilgrim Hall.

*The Foreign Missionary* gives a good answer to the question which is sometimes raised as to how it happens that the contributions through Woman's Societies often exceed the regular annual collections in the churches. It suggests that many of the men who hear the annual appeal from the pulpit drop into the collection box the loose change at hand, and think no more of the matter. But their wives join a society and subscribe one, two, or five dollars at the outset, and then, as interest increases through the monthly meetings, they add smaller sums, which in the end amount to a good deal. The children, also, in their bands, though giving little at a time, give often, and the sum of the yearly offerings of the little ones not seldom exceeds the pittance given by their fathers. We fear it is true in churches of all denominations that comparatively few of the men give more than a passing thought to the great work of missions. They are seldom or never at missionary meetings where the theme is presented. They know next to nothing of the work carried on, of its vastness or its success. And they give little, because they know little of what they are called to give for. Is not here a suggestion to pastors as to their pulpit ministrations?

THE attitude of any local church towards the great religious movements of the day will be determined very largely by its minister. It has been truly said that "there is not a pastor in the land who has any real stuff in him but can make a missionary body of the church he serves."

## ELEVEN MONTHS.

THIS number of the *Herald* will be in the hands of its readers several days before the present financial year of the Board closes. We regret to say that the outlook is not what the friends of missions had hoped it would be. The receipts for eleven months, from the living, have amounted to \$287,247.10, about \$400 less than during the corresponding period last year. The legacies have amounted to \$80,708.65, making the total receipts for eleven months \$367,955.75. This is by no means the result anticipated or planned for in the appropriations. Was it not a reasonable expectation, in view of the commercial prosperity of our land, that some substantial increase should be made in the gifts of God's people for the advancement of his kingdom in foreign lands? Upon the basis on which the appropriations for the present year were made, at least \$75,000 must be forthcoming in this month of August, or a deficit must be reported. \$100,000 ought to be received if the churches are to take upon themselves any part of the advance which God providentially gave the Board the means of undertaking, but which cannot long be maintained unless the contributions of the living are increased. If any church or individual has failed to do its part toward this work, there is yet time to amend the error, though the time is short. Shall we not have at least \$75,000 in this month of August?

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 THE "ENGLISH MOVEMENT" IN CENTRAL TURKEY.

BY REV. HENRY MARDEN, MARASH.

It is well known that the American missionaries, during the last thirty years, have gathered Protestant congregations in all the important centers throughout this section of the Empire, chiefly from the Armenian nominal Christians. The success of the work is measured in part by the fifty congregations of evangelical Christians, the seventy-five schools of different grades, the College and Theological Seminary, but still more by the change of character in individual men through the power of a Christian faith that warms the heart into life and wakes up the mind from the sleep of ages. The one central truth preached everywhere is salvation from sin through repentance and faith in Christ. The leaven is working wider and deeper every day and the whole mass of the nominal Christians is already to a greater or less extent feeling its influence. The missionaries endeavor to guard against a mere hotbed-growth by requiring each Protestant community to the utmost of its ability to support its own churches and schools, and the strong hold already gained upon the pockets as well as upon the hearts of the people, shows that the work is taking deep root and will eventually become independent of foreign aid.

The churches are faithful in the maintenance of discipline and are prompt in dismissing unworthy members, but sometimes the Oriental, when angry at the censure of his church, gathers about him a handful of friends, and glorying in the leadership of a party, strikes right and left regardless of consequences. While he continues in this state of mind questions of truth, right, and principle



are of small account to him. Such a party, though but half a dozen in number, often set up for themselves and hold what they call religious services in opposition to the regular church.

Sometimes with no question of doctrine or polity whatever at stake, yet with a dogged persistence in maintaining their party, they send abroad appeals for help in all directions, not forgetting to make great pretensions both to piety and poverty. If left to themselves, they generally, after a little, return to the fold wiser and better men, but within the last few years the touching appeals of such men have found a hearing at the ear of certain parties in England, who represent some wing of the English church. With little regard for the mutual arrangement between evangelical missionary societies not to interfere with each other's work, and without sufficient effort to learn the facts in the case, they have received these petitions and representations with surprising confidence. One of these little party leaders, who for some reason a few years ago came over from the old church about halfway to Protestantism, was invited to England a year or two since, and after receiving distinguished honors returned home with the flattering title of "Archbishop."

Several English agents have visited Central Turkey, giving aid and comfort to these little knots of disaffected Protestants, making extensive plans for churches and schools, to be paid by English gold, and have done what they could to organize the disturbing elements in different communities, and place them under the care of the "Archbishop."

Just now, no less a personage than a distinguished canon of the English church is making the tour of our mission fields. At Aintab the three Protestant churches, not from sympathy with his church polity, but from respect for his eminent abilities, suspended on one Sabbath their preaching services, and gathering full fifteen hundred strong in the first church, invited him to address them. On his visit to Marash, one of the missionaries showed him our large congregations and Sabbath-schools and received from him repeated assurances that in no case did he propose to interfere with the work of the American missionaries. A large audience listened to him in the afternoon, not one in ten of whom is suspected of any leanings toward the "English movement." He next visited one of the nearest out-stations where we have a little church of simple-minded mountaineers, and in the absence of their preacher enrolled twenty names and sent the list to the "Archbishop," and the next Sabbath these unsophisticated brethren, with the aid of the prayer-book, began an "English service" in the place of the regular preaching.

It happened that the learned canon a few days later, meeting a missionary in a village a little farther on, in his exultation over his recent success, threw off his reserve and after acknowledging the good work of the missionaries in distributing the Bible and in lifting the people out of their degradation, declared that it is now just the time for the "church" to step in and reap the fruits of their labors. Here he incautiously revealed the true inwardness of the "English movement." We were astounded at this acknowledgement. Wherever the responsibility may rest it is commonly understood among the native brethren that all who rally to the "English" standard will be admitted to communion and baptism without much reference to character, may resume in large part the discarded forms and customs of the old church, and be relieved from the burden

of self-support in church and schools. Every recreant preacher and layman, if he cannot drag down the standard of faith and worship to his own level, threatens to become "Engleez," and our churches are already facing this threat in their efforts at faithful preaching as well as in church discipline and in the support of their religious and educational institutions. In these three relations the "English movement," so far as it has any power, tends only to loosen the foundations that have been laid with great labor and care, while its success would hardly differ from a grand lurch back halfway toward the old church.

Another feature of the movement demands brief notice. There are dark places here and there in our mission field hitherto unreached by any form of evangelical influences, yet we do not, in a single instance even, hear of any "English movement" in such places. But after the days when Bibles were burnt, missionaries stoned, and converts were persecuted, then comes the "English movement" and sets up its altar right before our church doors! If its agents claimed a purer faith or were guiding others to a narrower path, a mistaken zeal might be the apology for the discourtesy, but bating all questions of faith and polity, this "English movement" is a bold violation of the principles of missionary comity, and challenges rebuke and protest.

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#### "TO THE HELP OF THE LORD."

IF this phrase were not contained in the Scriptures, its use would certainly be called presumptuous and irreverent. It is natural for a humble mind to consider its own weakness and to contrast the feebleness of the creature with the might and majesty of the Creator. We ask, Can a being to whose power and wisdom no possible limit is to be placed be helped by mortals like ourselves? Is there anything we can do which will be of true service to him?

We must, of course, avoid all thought that God cannot carry on his plans without us. There is no weakness on his part.

"God doth not need  
Either man's work or his own gifts."

Every power we have is derived from him, and when he imparted to us a little portion of his wisdom and strength, the infinite source of these gifts remained unimpaired. The Almighty cannot be under any necessity of calling for human aid. And yet, convinced as we are and ought to be, that God does not need our help, we should be as thoroughly convinced that he accepts our help, and that in his government of human affairs he demands our coöperation. Any theory of divine sovereignty which in the administration of God's kingdom on earth dispenses with the agency of men, is squarely opposed both to the spirit and the letter of the Scriptures. The Bible proceeds on the assumption that it has pleased God to make man a co-laborer with himself in the affairs of this world. From the day the original command was given to Adam to till the ground until this day, the earth which God made to bear fruit abundantly will not do so without man's toil. Here the purpose of the Almighty Creator waits upon the coöperating labor of the creature. And so in reference to the

things of God's kingdom. God does not purpose to work alone. He will not set up his kingdom save as his servants coöperate with him. Until Israel will fight against the Canaanites as commanded, God will not carry out his purposes in the land of promise. It is not that God was not willing and earnestly desirous of taking his chosen people by a direct march from Egypt to the land of milk and honey. He might have done so irrespective of their conduct. But he would not take them a step except as they girded on their armor and faced the foe. And since they would not do this, he delayed his purpose and sent the faithless and laggard people into the wilderness. God is ever ready to help men, but not until they are ready to help him. He will fight for those who are fighting on his side, but never for those who are not bearing arms under his banner. He works through men in the interests of his kingdom, but he seldom works without them.

It would be a great stimulus to Christians if they would keep in mind the *personal* relations of this help they are called to render. It is help, first of all, to God ; not to this or that branch of service ; not to this or that Board ; or to a church or a missionary here or there. These distinctions of place and form of work may be duly considered, but all are in the interests of a divine kingdom. That kingdom has a king, who is God, and all true labor for that kingdom is labor for its personal head. His interests in his realm are supreme ; he watches its progress with unceasing desire and with the minutest care. Whatever is done in its behalf he notes with joy, counting the service done in any portion of his dominion as done unto him. And so God calls his people to come to his help, and we may respond to that call not as if we were to spend our strength upon some general effort in which our portion of service would be lost sight of, but rather as being our contribution in aid of a personal friend who, though wondrously exalted, yet asks for and condescends to note and accept our aid. Are we not unspeakably blessed in that we are called to the "help of the Lord?" Let us remember that the gracious opportunity imposes upon us a serious responsibility. May he who calls us to this service for himself save us from the curse once uttered upon those who would not "come up to the help of the Lord against the mighty."

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## BADLEY'S INDIAN MISSIONARY DIRECTORY.

BY REV. C. W. PARK, BOMBAY.

IN the year 1876 Rev. B. H. Badley, one of the younger members of the American Methodist Mission in Northern India, published a little volume entitled the *Indian Missionary Directory and Memorial Volume*. Its successive chapters contained short historical sketches of the several Protestant missions in India, together with lists of all the missionaries, living or dead, who had been connected with each from the beginning. In all cases where practicable, a few brief biographical details were added to the names in these various lists, so that the book was both a history of Indian missions and a biographical dictionary of Indian missionaries. In the preparation of his book Mr. Badley spent a vast amount of unrequited labor ; no one would believe who had not tried it how

hard it is to get answers to civil inquiries respecting matters of detail embraced in a book like this ; and it was chiefly, if not wholly, upon answers to letters sent to individuals, that Mr. Badley had to depend for his materials. In many instances, owing to the unwillingness of persons to respond to Mr. Badley's letters of inquiry, he was unable to get any biographical details at all, and was compelled to content himself with giving merely a list of names ; usually, however, he was, at least after some solicitation, tolerably successful in his quest for information. A work of this sort, evidently, can be accurate only for a very short space of time. There are so many removals from one cause and another, so many changes among the missionaries who remain year after year on the ground, that the book is hardly out of the press before it is also out of date. Mr. Badley has therefore issued a new, improved, enlarged, and corrected edition, a copy of which now lies before us. The plan of this second edition is the same as that of the first already described. But Mr. Badley has added to the recent issue a few pages of statistical information, which, to our thinking, are the most valuable part of the book ; undoubtedly so to the friends of missions in other countries than India.

The chief practical value of the book is to missionaries and others in India, who often have occasion to look up the whereabouts of some missionary in another district than their own, and find such a directory as this a vast help ; it serves to show, furthermore, how the entire body of Indian missionaries, separated though they are by vast distances, and also separated in many cases by unfortunate differences in opinions and in methods, are yet one ; for that which made the book a possibility was the increasing sense and realization of their unity in Christ, which, in spite of all differences and distances, is noticeable among Indian missionaries at the present time. Such a work as this of Mr. Badley's is, therefore, a sign, and, in some sense, too, a means of that growth of spiritual unity the want of which has been very often bewailed, and the increasing evidences of which are now among the most cheering signs of hope in connection with Indian missionary work.

This directory is not a work of which the substance can be given in a short notice, or from which extracts can be made of general interest. At the same time it presents a view of the entire machinery of modern missions in India, and enables us to see at a glance just how much the church of Christ is now attempting in that land, and the different agencies which are in operation. To some of the facts thus brought out let us for a moment turn. We find summarized in Mr. Badley's book the work of thirty-four missionary societies, some of which, it must be remembered, support missions in more than one part of the country. Beside these there are ten private and independent missions scattered about here and there, for the most part very feebly supported, yet doubtless doing their part in the great work. Of the thirty-four societies mentioned, thirteen belong to Great Britain, twelve to the United States, eight to the Continent of Europe, and of one it is impossible to trace the nationality. But as this latter supports but two missionaries our view of the Indian field as a whole is not materially affected by its omission. The total number of missionaries is 689, of whom 360 had, at the date of publication, been in India less than ten years ; thirty of them are sons of missionaries, and were themselves born in India ; 345 were born in Great Britain, 168 on the Continent, 117 in the United States.

17 in Canada, 1 in the West India Islands ; of 11 the birthplace is not given, Of the American States represented on the Indian mission field, Ohio heads the roll with 18 men ; New York comes next with 16 ; then come 12 from Pennsylvania, 7 from Massachusetts, 6 from New Jersey, 5 each from Connecticut and Indiana, 4 from Illinois, 3 from Kentucky, 2 each from Maine, New Hampshire, and Vermont ; 1 each from Tennessee, Iowa, Wisconsin, and Michigan ; and 29 whose native States are not given.

Among societies, the Church Missionary Society takes the lead with 103 missionaries. The missions of this society are scattered all over the country from the mountains to the Cape. The Basel Mission stands second on the roll of Indian missions, and first on the roll of the Continental societies operating in India ; it supports 75 missionaries (61 of them being German) all of whom are working in the southwestern part of the peninsula, where a large and thickly-peopled tract of country is by common consent almost entirely given up to their faithful and successful labors. The third Indian mission in point of numbers is also the first of the American missions, that of the American Methodist Church ; 65 missionaries are laboring in connection with this church. They are not all connected, however, with the missionary society of that church ; a large number of them belong to the independent mission founded in 1872 by Rev. William Taylor, and are supported by the congregations, about six sevenths of whose members are Europeans, to which they minister. The other missions prominent for the number of their workers are those of the Society for the Propagation of the Gospel, with 48 missionaries ; the London Missionary Society, with 45 ; and the Wesleyan Missionary Society, with 44. Our own American Board supports but 24 missionaries in India proper, the Ceylon missions not being embraced within the limits of Mr. Badley's field of view, though they might well have been.

A word must be said as to the length of time that these societies have been at work in India. The earliest Protestant missions in India were those of the Danish Missionary Society, with which the revered name of Schwartz is associated. But those missions are no longer kept up in their original connection, and have not been for many years. Their stations were long since occupied by other societies, and gradually the name of the Danish Missionary Society perished from India. Of existing societies the earliest to take the field was the Baptist Society of England, with which the name of Carey is forever joined, and which began work in 1793. Then came the London Missionary Society in 1798, our American Board in 1813, the Church Missionary Society in the next year, the Gospel Propagation Society and the Wesleyan Society in 1817 ; the first Scotch missions were begun in 1828. The American Board, in the persons of Gordon Hall and Samuel Nott, was first on the ground at Bombay ; but a station of the London Missionary Society was planted at just about the same time at Surat, north of Bombay, and so has the honor of being absolutely the first mission on the western coast.

Mr. Badley's book affords opportunity for a very instructive and encouraging comparison, with which we bring our article to a close. In 1871 there were in India 622 foreign missionaries, in 1880 there were 689, a gain of 67. The native ordained agents in 1871 numbered 225, in 1880, 389, a gain of 164. The native Christians (adherents) were 224,258 in the former year, and 340,623

in the latter, a gain of 116,365 ; and the communicants increased from 52,816 in 1871 to 102,444 in 1880, a gain of 49,628 ; in other words the native churches of India have just about doubled in membership during the past nine years. Can churches on this side of the globe tell as good a story ?

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### SERPA PINTO'S ACCOUNT OF BIHÉ.<sup>1</sup>

In these stately volumes of Serpa Pinto, which have just come from the press, we have not only a most entertaining narrative of personal adventures by flood and field, but a large and positive addition to African geography and ethnology. Major Pinto tells his story with a vivacity that never allows the interest of his readers to flag. Perhaps he gives too much space to his thoughts and emotions, in the strange experiences he met with. We can put up with this, for the utter frankness with which he recounts the things which tell against himself when he seeks to depict the virtues of some of those with whom he had to do ; for instance, when he speaks of the missionary friends of whose kindness he seems unable to say enough. His tributes to Protestant missionaries, Roman Catholic as he is, are absolute and hearty. His explorations have special interest in view of the missions which are opening in the region he traversed.

Major Pinto was one of three officers of the Portuguese army and navy intrusted by the government with "the survey of the hydrographic relations between the Congo and Zambesi basins and the countries comprised between the Portuguese colonies on both coasts of South Central Africa." They were specially to examine the River Cuango and the countries in which the Coanza, Cunene, and Cobango take their rise, and the region eastward of Angola. The Coanza is the largest river next south of the Congo ; it rises in the neighborhood of Bihé, and empties into the Atlantic near St. Paul de Loanda. The Cunene forms the southern boundary of the Portuguese colony, in Mossámedes. The government appropriated some \$35,000 for this expedition. For reasons about which Major Pinto preserves a delicate reticence, the explorers separated in Bihé ; his associates went north and eastward, and he struck southeast through the Barotse Valley, down the Upper Zambesi, across by Shoshong through the Transvaal to Natal. November 12, 1877, he left the Atlantic at St. Philip de Benguela, and he came out, at Durban, on the Indian Ocean, March 19, 1879.

By the intrigues of outcast Portuguese in the Colony of Angola, special obstacles seem to have been thrown in the way of the explorers, backed as they were — possibly because they were backed — by the government, and acting in its behalf. It was with extreme difficulty they obtained porters for their inland journey. They were completely baffled in their endeavors to find them at St. Paul, where, shortly after, Schutt, the German explorer, got all he wanted ; at St. Philip de Benguela for lack of porters again, they were prevented from

<sup>1</sup> *How I Crossed Africa: from the Atlantic to the Indian Ocean, through Unknown Countries; Discovery of the Great Zambesi Affluents, etc.*, by Major SERPA PINTO. Translated from the author's manuscript, by ALFRED ELWES. In 2 vols. 8vo. Containing fifteen maps and facsimiles, and one hundred and thirty-two illustrations. Vol. I. The King's Rifle, pp. xxx., 377 ; Vol. II. The Coillard Family, pp. ix., 388. Philadelphia : J. B. Lippincott & Co., 1881.

taking the usual direct road into Bihé. They made a great bend southeastward by Dombe, Quillenges, Ngola, and Caconda, traversing a very rugged country, where they suffered for water and food. They spent, with delays, four months, and traveled more than 400 miles to reach Belmont, in Bihé, which, by the direct road is less than 250 miles, and ordinarily takes from fifteen to twenty-five days.

These volumes of Major Pinto contain not merely the latest but the fullest accounts of the district of Bihé and of the manners and customs of its people. These accounts will be of interest to friends at home, as well as possibly of much service to those who are or may be directly connected with the mission. We therefore give an unusual amount of space to extracts relating to the field just occupied by our missionary forces. Concerning Belmont, the place referred to in the first extract, Commander Cameron has suggested that it might be secured as a mission station, as Silva Porto no longer resides there.

#### BELMONT.

The village of Belmont, the settlement of Silva Porto, is situated in Lat.  $12^{\circ}22'40''$  South, Long.  $16^{\circ}49'24''$  East; altitude, 5,516 ft. above the sea. It stands on "the highest portion of a rising ground, whose northern declivity slopes gently down to the bed of the river Cuito, which flows eastward into the Cuqueima," a branch of the Coanza. "The position of the place is very charming, and from the strategic point of view is strong. Within its inclosure is an orange orchard, where the trees are ever covered with fruit and blossoms. The orchard is surrounded with a hedge of rose bushes that attain to the height of ten feet, and are never without flowers. Enormous sycamores give shade to the streets, and surround the village, which is further defended by a strong wooden stockade." At Belmont Pinto awoke from a delirium of fever to find "that I was lying on a magnificent bed, divested of my clothes, and between fine linen sheets. The bed was upholstered with elegant curtains of pink rep with a snowy white fringe."

#### THE BIHÉ COUNTRY.

"My readers will not deem it amiss if I say a few words about this country, so important and wealthy, and yet so little known to us in Portugal, where such knowledge should nevertheless be of the highest interest. The Bihé is bounded on the north by the country of the Andulo; on the northwest by the Bailundo; on the west by the Moma country; on the southwest by the Gonzellos of Caquingue; and on the south and east by the free Ganguellas tribes. The river Cuqueima is almost a natural boundary of the Bihé on the west, south, and east; but in point of fact the authority of the native king of the Bihé extends beyond that river at various points. The country is small in extent, but is thickly peopled for Africa. I roughly estimate its area at 2,500 square miles, and its population at 95,000.

"The soil is granitic, and of wonderfully productive power. The pasturage is excellent for sheep and cattle. There are few or no wild beasts. No vestiges of any rich mineral ores appear among the people. What is really rich in Bihé is the soil, and I know of no African country more susceptible of prosperity through agriculture and trade. The European race could reside there in the utmost comfort, and the offspring of such as have settled in the country, and become connected with the natives, is physically admirable.

"The climate is similar to that at Caconda, and the same atmospheric conditions are observable in both places." "As regards climate, Caconda differs essentially from the coast. Though situated at only  $13^{\circ}41'$  from the equator, the climate, which should be excessively hot, is tempered by the enormous height;

but it is on that account subject to enormous changes between day and night. There is a constant struggle going on between the altitude and latitude, the result of which is that the dominion of the latter is most sensibly felt during the day, when a vertical sun darts down its rays of fire, and the former reigns supreme at night. . . .

"I was informed over and over again that all the fruits of Europe are produced in Caconda, but I cannot state the fact of my own knowledge, as I did not fall in with them; still I have reason to believe that they might be acclimatized. The potatoes are very good and abundant, not only in Caconda, but throughout the table land. European pot-herbs and vegetables are plentiful and good. Several girls made their appearance at my camp, offering for sale Indian corn, both whole and in flour, and some magnificent potatoes, in no way inferior to those of Europe. From Caconda to the Bihé the country is very thickly peopled, and if fewer cattle are raised than on the other side of Caconda, agriculture is somewhat more attended to.

"The rains fall at two different periods, with an interval of fine weather in December and January between them. The first rains commence about the middle of October, and continue till the beginning of December; they are more moderate than the second, which fall from the end of January to the commencement of March.

"Throughout the vast territory between the Bihé and Benguela the tsetse fly is entirely unknown. The *horsesickness*, which kills so many animals in the Transvaal, does not exist. Some seem to prosper quite as well as in Europe, and the people are able to preserve the meat without difficulty, which they cannot do near the sea. The country, as far as the Cuanza, and even beyond that river, is entirely without salt, all that is used being brought from the coast.

"Placed in a geographical position very different to that of the Transvaal, the tract of territory comprised between the coast and the Bihé approximates thereto in the way of climate, and possesses a more fertile soil. It has a native population far more dense than that of the Transvaal, and infinitely more agricultural. It is not less abundant in good pasturage, and is richer in woods and forests. I am of opinion that a more prosperous future is in store for this country than for the Transvaal, inasmuch as the latter is isolated from the rest of Africa by arid deserts and the tsetse fly, while the former is in easy communication with the other territories of the interior, whose natural wealth is perhaps greater than its own."

#### CUSTOMS OF THE BIHEANS.

"The Bihenos are little given to agriculture, or to any kind of manual labor. All the work is done by women, who alone cultivate the earth. The men are fond of traveling; they have no hesitation in penetrating into the most remote regions to carry on their trade in ivory and slaves. I became acquainted with many negroes who turned over a capital of a thousand to twelve hundred pounds sterling, and some even more; one of them indeed, by name Chaquin-gunde, originally a slave of Silva Porto, during my sojourn at Bihé, arrived from the interior, where he had traded on his own account to the extent of fourteen contos of reis, or about £3,500 sterling!

"The Biheno quits his home with the utmost indifference, and bearing a load of sixty-six pounds of goods, will start for the interior, where he will remain two, three, and four years; and on his return, after that lapse of time, will be received just as though he had been on a journey of as many days.

"A Biheno rarely deserts his caravan, or makes off with his load, events by no means uncommon among the natives of Zanzibar. But the Bihenos have another great advantage over the latter. Although much given to trade in slaves, they do not themselves incite internal wars to procure them; they will purchase them of any who are willing to sell, but they never seek to get them by



force. This, of course, refers simply to their trade with the interior ; for in their wars with neighboring countries they do pretty much as other negro tribes do, and commit unheard of cruelties.

“ Notwithstanding many high qualities, great pluck and readiness to undergo fatigue and danger, the Bihenos have many grave defects ; and I do not know in Africa a race more profoundly vicious, more openly depraved, more persistently cruel, and more cunningly hypocritical, than they.

“ The Bihenos only travel from Bihé into the interior as hired attendants ; if, which is very rare, they come down to the coast, it is on their own account. The Bailundos, on the other hand, hire out their services between the coast and Bihé, and will not go into the interior in an easterly direction. Thus it happens that merchants settled in the country have their goods transported from Benguela to the Bihé country by Bailundos, and thence to more remote places in the interior by Bihenos, who come back to Bihé laden with products in exchange ; and from Bihé to the coast the Bailundos resume the service.”

#### RELIGION AND GOVERNMENT.

“ The people of Bihé have no idea of any religious faith, they adore neither sun nor moon ; they set up no idols, but live on quite satisfied with their sorceries and divinations. Nevertheless, a notion is prevalent among them as to the immortality of the soul, or rather as to its existence in a kind of purgatory until such time as the survivors are enabled to fulfill certain precepts or perform certain acts of vengeance on behalf of the dead.

“ Their form of government is an absolute monarchy, and has a good deal of feudalism about it. The sovereign, or *Sova*, is surrounded by a certain number of the nobility styled *Macotas* ; they are *seculos* and favorites who form a sort of council to which the Sova always submits his resolutions, but of whose opinions he makes little account. Many of these *seculos*, who possess *libatas*, or fortified residences, assume within their inclosure the airs of native sovereigns. The *libatas* are defended by a strong wooden stockade, almost always covered by enormous sycamores, and a second stockade within the other defends the residence of the great man. This second inclosure is called the *lombe*.

“ Crimes are always tried in the first instance by the parties injured, and it is only if the convicted criminal refuses to submit to the payment of the fine imposed, that the matter, and then only in rare cases, is brought before the Sova. Every one is for the most part a judge in his own cause. Sentence is passed and carried out by the injured parties themselves. All crimes are expiated by the payment of a fine ; and there are no intermediate penalties between a fine and death.

“ The word which strikes most terror in the Bihé is *mucano*, a word that does not merely express a crime committed, but embraces the payment of a fine. When a wealthy person upon whom a *mucano* is pending, refuses to pay, the party injured, if he be powerful, seizes some of the other's property to a far higher value than the amount of the fine, and the property so seized remains in deposit, to be subsequently sold or appropriated by the person effecting the seizure. Should, however, a seizure be held unjust, the party committing it is compelled by the Sova to make restitution and give a pig, by way of solace, to the party prejudiced. This system offers a premium to extortion, and not a day passes without the most stupendous *mucanos* being put forward. The head of a caravan is bound to pay the *mucanos* of his negroes, and he is responsible for their good behavior.

“ During my stay in Silva Porto's residence, some negroes came in, bringing with them a hen which they intended using in certain *remedies*, and the gardener, at sight of the fowl, happened to say that it was very like one of his. These unlucky words were the object of a *mucano*, and cost the poor gardener some eight yards of cotton stuff, which he had to pay to the owner of the bird.

“No sooner does a trader arrive at Bihé with goods in his possession than attempts are made to render him the victim of innumerable *mucanos*, under cover of which great part of his property is filched from him. Verissimo's father, on the very last occasion of his going to Bihé for trade, was compelled to give up goods to the value of £150 sterling, on account of a *mucano* planted on him, through one of his men having purchased a piece of mutton for three cartridges and not paying for it the same day, but offering payment on the day after, when it was refused. During my stay at the Bihé, Silva Porto himself had to pay a *mucano* of £175 on account of even a greater trifle.

“It is this *mucano*, this infamous because legalized and authorized mode of wholesale robbery, which is the curse of trade, and the main cause of the decline of Bihé. It was the *mucano* that drove Silva Porto and all the other honest traders out of the country.”

#### CAPACITY FOR CIVILIZATION.

“The people of Bihé are admirably fitted to carry out great undertakings. If we could only eradicate the viper of ignorance which devours their very entrails, raise them from their brute condition to the height of men, and direct them in the right road, we should soon see them take the lead in the march of progress, and leave most of the other African peoples behind them. The negroes are not unlike the best breeds of horses; those among them who at the outset are most difficult of control, end by becoming, with proper training, the most docile and obedient. The tribes in which indolence and cowardice predominate, can with difficulty be civilized; but the laborious and high-spirited offer a far easier task to their instructors.

“Polygamy is an established institution of the Bihé country, as it is of all South Central Africa.

“The Bihé people, like all the tribes of this part of Africa, are much given to drunkenness. The inevitable aguardente has found its way thither, and where that fails, they manufacture *capata*, a species of beer made from Indian corn.

“Their food is almost entirely vegetable, for having few cattle, which they never kill to eat, they go on for months tasting no animal food beyond an occasional treat of the flesh of swine. Pigs abound in a domesticated state. They were, I believe, introduced by Silva Porto. The country being thickly peopled game is scarce, and the little there is consists of small antelopes, difficult to bring down on account of their excessive shyness.

“The people when at home are thorough thieves, and lay their hands upon anything which comes in their way; abroad, however, they not only abstain from pilfering, but, as carriers, are most faithful to their packs. Should a caravan camp in Bihé, notice should at once be given to the chief who owns the land, accompanied by some trifling present; in default of which the inhabitants of the neighboring village would be authorized to pilfer whatever they could lay hands on. The present, however, being made to the land-owner, he becomes at once responsible for anything that is missing.

“The villages are fortified to resist the attacks of men, as there are too few wild animals in the district to create fear of assaults from the latter; indeed, this is so clearly the case that in the interior where wild beasts abound, the villages are open and unprotected. A fortification consists of a palisade surrounding a group of wooden, thatched-roofed huts. This palisade varies in height from six to fifteen feet, and is formed of stakes of iron-wood, seven inches in diameter, some of which are merely stuck into the ground, others are secured to cross pieces by means of withes, while others again are strengthened by horizontal pieces fitting into enormous forked uprights.”

## MORAVIAN MISSIONARY SHIPS.

THE *Missionary Herald* for June and July has articles on "Missionary Ships" and "The Morning Star." The record there given needs an important supplement and corrections which we are glad to give in extracts from a letter by a well-informed correspondent, Rev. C. S. Smyth, of Irwin Hill, Jamaica, West Indies. The extent and variety of the missionary labors of the United Brethren, or Moravians, are probably not well understood by most readers of the *Herald*. To such the suggestions of this letter as to the long time during which they have not only needed, but employed, ships in the prosecution of their missions will be a pleasant surprise.

"The Church of the United Brethren, or Moravians, has had in use since the year 1748 a number of missionary ships for the carrying on of her mission work in various places. In the year just mentioned a ship called the 'Irene,' belonging to that class of vessels which are known by the name of 'Snow,' was built at New York for the use of the missionaries, and was owned by the church. She was used to very good advantage in the prosecution of the mission work of our church, in those early days of the American colonies, for a period of ten years, and then, falling a prey to a French privateer, was on her way to Cape Breton in charge of a prize crew, when she was wrecked and totally lost.

"When the mission to the coast of Labrador had been decided upon, it was found necessary that a ship should be secured for communicating with that inhospitable and isolated land. The 'Jersey Packet' was therefore purchased in London, in 1770, and fitted out by the 'Brethren's Society for the Furtherance of the Gospel.' She was a sloop of 80 tons burden, and was soon found to be too small for her work. In the following year a somewhat larger ship, the 'Amity,' was purchased, and at the same time a small sloop was in use for navigating along the dangerous coasts in making missionary voyages. This latter vessel was wrecked in the year 1774, near the rocky promontory of Kiglapecit, to the north of the Mission Station Nain, and two out of the four missionaries on board at the time lost their lives in an attempt to reach the shore. The 'Amity' continued in use for seven years, until in 1777 she was replaced by a sloop of 70 tons, called 'The Good Intent,' which had the misfortune in 1788 to be captured by a French privateer, but was afterwards recaptured by a British cruiser before she could reach a French port.

"In April, 1787, a brig of 133 tons, built expressly for the Labrador mission enterprise, was launched near Southampton, and was in use for fifteen years. She was named 'Harmony.' In 1802 the 'Harmony' was sold, and the 'Resolution,' a Spanish prize, purchased in her stead. This ship was exchanged in 1808 for the 'Hector,' but after two months she gave place to the 'Jemima,' a brig of 180 tons. During her term of service, extending over a period of ten years, she encountered great dangers, and experienced very rough handling, as well as marvelous deliverances. In 1818 the second 'Harmony,' a brig of 176 tons, was launched. She continued in the employment of the society for thirteen years. On account of the increase in the mission work in Labrador, it was found necessary to secure a larger ship, and consequently the third 'Harmony' was built for the purpose. She was a brig of about 230 tons burden, and made her first voyage in the year 1832. After twenty-nine years a still larger and better vessel was demanded, and in 1867 another 'Harmony,' the fourth of that name, was launched. She still continues to make her annual visits to the mission stations on the Labrador coast, and her advent is always hailed with joy alike by missionaries and converts. In the year 1866 the 'Meta,' a small vessel, was sent out for service along the coast, in places where the navigation is too difficult for the 'Harmony.'

“Thus for one hundred and thirty-three years the missionary ships of the Brethren have been going to and fro, and for one hundred and eleven years in their service of the Labrador mission no serious accident has happened to any of them except in the case of the little sloop used as a tender to the ‘Amity’ in 1774. Though they often had very stormy passages, or were in danger of being crushed by icebergs, or were chased and captured in time of war by hostile vessels, the Lord’s hand has been over them, and kept them from any serious disaster.

“In the service of the mission on the Mosquito Coast, too, missionary ships have been employed for a number of years. Here, on account of the numerous lagoons, almost all the traveling and visiting must be done by water. The ship in use there at present is a schooner of 30 tons, called the ‘Herald,’ built for the mission at Shoreham, in 1875.”

“*A Brief Account of the Missionary Ships,*” 26 pp., was published by the Brethren’s Society in 1869, and gives interesting details of these vessels, and their varied experiences.

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## OPPRESSION IN TURKEY. A SPECIMEN CASE.

BY REV. A. N. ANDRUS, MARDIN.

ABOUT the first of March, 1881, a captain of the regular soldiery was detailed with some of his company to go to the region of Chelik, toward the Tigris, to collect back taxes. The chief collector of the revenues for the district of Midyat had expressly charged Ismail Effendi, one of the subordinate collectors who was to accompany the soldiers, not to collect anything at Arnas and Kerboran. Our mission has out-stations at these villages.

Leaving Midyat Wednesday, March 2d, the detachment came to Arnas at noon, where they halted, and the captain and Ismail Effendi put up at the house of Osman Temur. In the course of the afternoon Ismail sent word to the head men of the Protestant community, Yahko and Melki, that 2,000 piasters of back taxes must be collected by sunset of that day. They naturally went and told their preacher and teacher, Elyas, who at once sent a note to the agent of the community in Midyat, stating the case. This brought a note to Ismail Effendi from Kadr Effendi, chief collector, reminding him of the injunctions he had received before setting out, and ordering him to desist. The note was received by Ismail, but was not honored.

Meanwhile the time came for the usual Wednesday afternoon prayer-meeting. A sergeant called to Elyas from a neighboring roof and asked him why he did not come and help collect the money. Elyas had begun the service when he was a second time called upon by the sergeant. Receiving no reply, the latter then sent a common soldier into the room, who, ascertaining which one was the preacher, struck him while in the act of worship. Elyas immediately prepared to defend himself, which so cowed the soldier that he left him and went out. The service, however, was broken up, and Elyas ran over to the house of Osman Temur to see the officials, and learn why he and his congregation were being treated so, as Yahki and Melki were being beaten by the soldiers as they followed Elyas to the house of Osman. While there the captain tried to strike him, but was prevented by an Agha standing by.

That evening Elyas came to Midyat, and with the agent of the community went to the Kaimakam, who wrote a note to Ismail Effendi. This was taken to him the next morning, but was no more regarded than the note of Kadr Effendi had been. He was angry at the preacher for complaining of him to the Kaimakam, crumpled the note in his hand, speaking disrespectfully of his superiors, and declared that the 9,000 piasters back taxes *must* be paid, or the animals of the soldiers should be placed at the doors of the Christians to be fed by them, and meat for the soldiers should be exacted until the amount was paid. Melki and Yahko and some of the congregation were beaten to make them furnish money. One whose tax was forty piasters had sixty piasters taken from him, and was then beaten; some, having nothing wherewith to pay, fled to Midyat. Again the agent of the Midyat community went to the Kaimakam and represented that the order of the previous night had been utterly disregarded, and that something more decisive must be done. The Kaimakam then asked him to go with mounted policemen to Arnas, and see that the business was stopped. Kadr Effendi, who was with the Kaimakam at the time, volunteered to accompany him, and Elyas, who had again come to the city, went with them. On the way they met a crowd of men fleeing from the village, and fifteen minutes further on a crowd of women following their husbands in their flight. The head men were shamefully handled, so that Yahko kept his bed for some days afterwards, and some of the women, too, had been beaten by the soldiers because their husbands were not found. Every door that was locked the soldiers endeavored to break by throwing great stones against it. These things were only stopped by the timely arrival of Kadr Effendi and the agent of the Protestant communities, who with difficulty prevailed upon the flying inhabitants to return to the village.

It came out that *taxes* were not what was wanted, but a sum of money for a *bribe* to the captain, which the house of Osman Temur took this way to obtain, and at the same time be in part revenged for the deportation of Osman Temur to Aleppo through our complaints against him. Such is still the spirit of that house, and if in the absence of the head of the house they do such things, what will they not do if he is permitted to return? We hear that the Aghas who were yet left in Aleppo, have been sent on to Constantinople for *trial*! If that is so, what prospect is there that anything more than an acquittal will be the final decision in his case?

Affairs of this kind are numerous just now in the villages, but as there are no Protestants in them, we are not supplied with the details. Famine, the oppression of the Aghas, the corruption of the court, — especially of the judge, — and the violent treatment practiced by the soldiery in the collection of the revenue, are all combining to scatter the population of these mountain villages.

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ONLY twenty-eight of the six hundred and eighty-nine foreign missionaries in India are physicians. The *Lucknow Witness*, in alluding to this fact, refers to the vast opportunities for Christian service in connection with medical work in the missions of India, and calls earnestly upon the young physicians of America, who are seeking fields of usefulness, "Come over and help us."

## LETTERS FROM THE MISSIONS.

## West Central African Mission.

## CRUELITIES IN KASANJI.

THE letters given in the last number of the *Herald* reported the missionary party at Bailunda, March 28. We have now letters from Messrs. Bagster, Sanders, and Miller, of as late a date as May 1st. The two last were still encamped at Bailunda, busily engaged in acquiring the language. On account of great and unforeseen delay in the arrival of the supplies which it had been arranged should follow them into the interior, it was deemed best for Mr. Bagster to return to the coast, that he might secure the forwarding of the goods already provided, and to make arrangements for further purchases. Accordingly on the 12th of April Mr. Bagster started with fifteen carriers for Benguela, and came down "with ease, rugged and well," marching over forty miles on the last day. The journey was without special incident until Kasanji was reached, where Mr. Bagster had opportunity of seeing the mode of dealing with thieves among the natives. He says:—

"One of our men had a new handkerchief stolen from him, and after they caught the thief, we had a terrible scene, and only the exertions of *secula Kalay* and my own presence prevented bloodshed. Our men at last allowed the thief to go, they vowing vengeance, and he perfectly insane with passion. The night passed quietly, but the next day after a good start we soon got mixed up in a great caravan, also on its way to Catumbella. Here began my sorrows. The road closed up fast, and we entered the magnificent canyon, Bundiangoi; when I turned a bush in the path and came upon a crowd of men, who had caught and were binding two men. I had given little credence to the tales of robbers in this section, but here in open day my heart grew still, and I stood powerless to help. Twenty guns were about these two men, who were soon bound. I not only saw them bound but their goods divided and they led away. Just then *secula Kalay*, the head of my men, came up, and he helped and in-

dorsed these men in their deed. Though deeply grieved, I was compelled to follow down that canyon with ten or twelve men before me leading one of those poor bound captives. *Kalay* told me repeatedly that they would cut off his head, and this he said with the most demonstrative action,—the hand drawn across the neck.

"What was to be done? I was alone, and all that I could say, was 'Dati, dati' (no, no). 'Echi okasi chimi' (this is bad). It was a horrid time. While we were marching along that day with the captive, we met a few friends of his, who spoke to him, and he begged them to rescue him. Instantly three or four armed men sprang out of the path behind me, and one was in the very act of firing down the path on the whole line of my men. Seeing this I turned quickly, facing them, and stood between them and my men, to prevent their shooting, commanding them not to shoot. This seemed to attract attention. They led the captive on, his friends stood off one side and watched us pass. Suddenly they led off this captive to a camp, and many of my men, *Kalay* amongst them, went also. I called them back with strong emphasis; only a few came, and although I got an answer from *Kalay*, he did not come. My *tepoia* men begged me to go on. I could see nothing else to be done, and continued my way.

"The fact is that this road from Catumbella for four days' march, is very unsafe, and in that canyon there is great danger, and proper precaution is necessary. The next morning, about two miles below camp, I stood in the blood of a man murdered in the path the night before. No place could be better fitted for murder and robbery than that canyon, and certainly it is well supplied with records of crime and sin."

When *Kalay* came up with Mr. Bagster and his party, he reported that they did not kill the thief, but *only sold him*, a story which was not believed.

## FRIENDLINESS OF THE KING OF BIHE.

On reaching Catumbella Mr. Bagster found that an officer of the King of Bihé,

who might be called the Secretary of State, was in town. The two errands which brought this officer to the coast, show the power of the King of Bihé, and the extraordinary favor God has granted our missionaries in the eyes of this chieftain. Mr. Bagster says :—

“This secretary came down from the King with threatening letters to the people of Catumbella, complaining of the robbery constantly practiced on ‘his children’ when they went down to trade, and informing the Portuguese that this thing must be stopped. There were no ifs and ands, but ‘just pay these claims now and reform, or —!’ Almost every house in Catumbella paid off a claim, some of them being of considerable amount.

“*The secretary was also charged with the duty of offering to me all the help I might need, and to place himself at my command.* He did this in most elaborate and grotesque perfection. I gave him messages to the King of Bihé.”

Mr. Bagster describes a scene in Catumbella when, as he was sitting in a room, the secretary of the King of Bihé entered and commenced conversation with some Portuguese gentlemen present, not noticing that Mr. Bagster was near :—

“The secretary began a long and very correct account of three white men who had reached Bailunda; of how much they were liked; of the commission that the King of Bihé had sent him on, and how the King of Bailunda had taken a great liking to them; how they did not use any *aguardente*, and would not give away any.

“Here one of the men to whom he was speaking stopped him, saying, ‘Is this one of them,’ pointing to me. The secretary was astonished to find me there, but at once, in voluble language, began to pour out the king’s message to me, and offer his services. Just a little faster than he could talk he went on to describe to the company how the King of Bihé wanted us to go on to his country; how he feared we might stay in Bailunda. Then he told how we were going to build a house in Bihé, and live there, not to trade; no! but to teach; that we were padres, but not like these Portuguese padres. All this talk

was accompanied by frowns and gesticulations and signs of wonder. They could not stop him, and he wound up with a vivid account of how I came down to Catumbella with a tepoia, but walked nearly all the way.”

Messrs. Sanders and Miller were well settled at Bailunda, about two miles from the king’s compound, the king not being willing they should camp at a greater distance, and were busily engaged during Mr. Bagster’s absence in the study of Ambunda, in which they were making good progress. The king had appointed an officer to live in their camp, and no one was allowed to molest them. Many presents are sent from the king, baskets of corn-meal, and occasionally a goat and some beans.

Altogether our brethren have been greatly prospered, and thanksgivings with prayers should be raised to God on their behalf.

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#### Madura Mission.

#### PROSPEROUS SCHOOLS.

DR. CHESTER writes from Dindigul, May 8 :—

“Our village schools were never more numerous and never in a more healthy and vigorous condition. I am doing more and more to make them self-supporting, though in some places, where for the good of the congregation a school seems a positive necessity, the people of the villages near seem little disposed to help sustain the school. A great deal of Bible truth is taught in our village schools, side by side with ‘the three R.’s,’ and the longer I live and work in India, the more do I feel that it will not do for us to neglect the work of education. In my large English school in the compound, which is now quite self-supporting, I have an efficient corps of teachers, and a very fair amount of work is accomplished.

“A young and very lively and zealous Jesuit has come to Dindigul, who is starting opposition schools in the villages, and has commenced a rival to our English school. Thus far we quite hold our own, though the Jesuit has made his tuition

fees considerably lower than ours. In a printed circular which he had posted up about the town, he noted that the *Bible would not form* a part of the curriculum of studies of the school. But this bait did not amount to much, for the Hindu boys, as a rule, do not at all object to studying the Bible, which they look upon in the light of a classic.

"I have for an inspector of my village schools, a Brahman convert who has taken for a wife a daughter of one of our mission helpers of the Vellalar caste. He was formerly in the employ of Bishop Caldwell, of Tinevelley. He takes an interest in his work, and has the respect of the teachers. He also frequently does the work of an evangelist, preaching to the people who have gathered at the school-house for the examination.

"I try to spend the whole of Monday and half of Tuesday in the villages, visiting as many schools as possible, while holding my visit with the special congregation. My English service, which is really far more of a pleasure than burden to me, I keep up regularly, thinking out my sermon on my way back from my village congregation. And it is this great variety in my work, and the extremely pleasant nature of it, which keeps me in such good health. No man could find in the whole of the United States such an opportunity of being bishop, minister, doctor, professor, school inspector, teacher, Sunday-school superintendent, chorister, all rolled up together in one, and yet capable, at any moment and in any place, of resolving himself into the single ingredient at any one's and every one's service. Twenty-one years of such a life finds me more in love with it than ever."

#### THE HILL TRIBES.

"Within the past two weeks Pastor Colton, with other native helpers whose field of labor is the villages in the Lower Pulney Hills connected with the Dindigul Station, have had a very interesting experience with the congregations there. In addition to native Christians from our congregations on the plains, who are working for a portion of the year in the coffee estates on the Lower Pulneys, a large num-

ber of the Palliar caste, or Old Hill tribes, have been induced to attend our Sabbath services. Some of these were formerly instructed in the truths of the Christian religion by missionaries of the Society for the Propagation of the Gospel, before we made the exchange with them of Ramnad for the other portions of our Madura district which they were then occupying. At the time of Pastor Colton's visit twenty-seven were examined for admission to the church, a number among them being from Palliar families, and seventeen were accepted. Twenty-two infants and children were baptized. The native Christians paid the entire expense of the two pastors' trip to the Hills and of their stay while there. This is only, as I trust, the beginning of this work on the Lower Pulneys. We receive the greatest assistance and encouragement from Mr. William Young, the superintendent of two large coffee estates on the Lower Pulneys, who, with his wife, is a member of our Dindigul church."

#### HELPERS FORTHCOMING.

Mr. Washburn, of Pasumalai, writes under date of June 3:—

"The year has been one of marked prosperity. I find on looking over the list that at the end of last term we had ninety-four pupils in the various departments of the school; thirteen are in the theological and training school, and eighty-one in the six classes of the seminary. Last year Hindu students began to attend the school. They still continue to attend, though some of them have to walk a long distance. There are twenty-one such students, mostly Brahmans. The school has been doing better work this year than last. Six of the upper class presented for entrance to the university passed the examination very creditably. We sent up four Christians, of whom three passed. This is very good, considering that more than sixty per cent. of all the candidates failed. We have now an upper class of a dozen Christians and heathen who will be ready for the next examination in December. The committee of the mission examined the theological and training classes at the end of March, and expressed their satisfaction at the progress made by the stu-



dents. We hope to send out a class of catechists in December. They are young men who have been with me seven years, and whom I very much value and esteem. The training class consists of young men who are studying partly in the seminary and partly in the theological school, — while during their last year they are drilled in teaching. They are being prepared to take up work in small rural hamlets where the schoolmaster only can look after the isolated Christians of the locality.

“Our work now requires a class of laborers more thoroughly prepared than any we have yet sent out. The time when men of higher education, taught in Christian schools, must take a prominent place among the agencies that are molding the district has come, and I trust the Board will be prepared to help us avail ourselves of our opportunities.”

#### A SCHOLAR IN PERIL.

THE following incident, told by Mr. J. E. Chandler, of Pulney, reveals an obstacle against which our missionaries have to contend: —

“A man in a village three miles away, with his family, became a nominal Christian some eight or ten years ago. His second daughter, Chinnamal, was received to our boarding-school at its start four years since. She is now one of our largest and best girls, converted and united with the church. Having arrived at a marriageable age, the parents, according to custom, have set themselves to seeking for her a husband. Not finding a suitable one among their kindred, they determined to give her in marriage to a man who already had two wives, and was a heathen. To this arrangement the daughter would not consent, and finding that they might be liable to a prosecution if they compelled her to marry this man, her friends desisted and tried to persuade the man to put away his two wives, and then give his name as a nominal Christian, and be married by the native pastor. But one of his heathen wives threatened that she would then prosecute him, and the pastor informed him that he could on no account solemnize such a marriage, since, besides being wrong, it would render him, according to

the marriage law, liable to fine and imprisonment. One morning last week I went to the village and spent some two hours in showing the family the iniquity of their whole course, warning and threatening as the case seemed to demand. I concluded by saying, ‘Now let Chinnamal get into my bandy and come back to the school.’ They reluctantly consented, and she is here, happy in having escaped as a bird from the snare.

“It is one of the national beliefs of Hindus, from which it seems almost impossible to disabuse them, that a marriageable girl must be married at once or lose her character. Hence the degraded condition of widows, and the entire absence of old maids.”

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#### Ceylon Mission.

##### MANEPY.

MR. LEITCH sends a report from Manepy, the station occupied by himself and his sisters, showing substantial progress. The record of three months shows 173 meetings attended, the congregations amounting to 11,723. Mr. Leitch speaks of a delightful visit paid them by Rev. J. S. Chandler and wife, of the Madura Mission, who gave a decided impulse to the service of song among the native churches of Jaffna. Of Manepy, Mr. L. says: —

“In February last, Mr. W. P. Nathaniel, having finished his theological course at Batticotta, was unanimously called to the pastorate of this Manepy church. During his whole theological course this church had supported him, he ministering to them on the Sabbath. This and the Navaly church are now both self-supporting.

“The work of the seven Bible-women has gone on steadily. We believe their department of the work is very important. The women of this country have a great influence over their husbands and children, and we must win them to Christ, else their influence will go far to counteract all we try to do in the schools and in the tent. These Bible-women visit from house to house, read the Bible, and pray and sing, and teach those women who are willing to learn to read. About thirty women are

now under instruction. My sisters have gone over the various fields with them, and think they are trying to do their work faithfully.

“Several cases of interest are connected with their work. One young married woman has been induced to attend church, and has attended religious services on week days and Sabbaths for over two months, showing great attention and interest. When her heathen relatives became alarmed and began to question and ridicule her, she bore all quietly without resistance or denial. Whereupon they said, ‘Now we know you are one of those Bible-loving people, for you don’t get angry; something has changed you.’ Another young married woman who is not allowed by her husband to attend church, yet who has learned to read by the help of one of the Bible-women, lately bought a Bible, and when it was brought to her, she kissed it lovingly and said, ‘Now I shall learn more about Jesus.’ On another side of our field a Bible-woman has succeeded in winning the confidence of the Catholic women, and has brought some of them to attend our meetings.”

#### A NOVEL THANKSGIVING SERVICE.

“At our annual Thank-offering meeting of this church, lately held, about 100 men, 20 women, and 180 children, were present. Having had a good rainy season, a large harvest of rice had just been gathered. The thanksgivings here differ in one respect from our New England thanksgiving, inasmuch as the people come to God’s house, not only bringing grateful hearts, but full hands. This I think an improvement.

“After the devotional exercises two large tables were placed in front, and gifts of grain, fruit, eggs, etc., were piled upon them, while sheep and hens were tethered near. No little child’s hand was empty. Every one brought either a bit of money, or a lemon, orange, wood, apple, cocoonut, yam, or something of the kind. The bustle and stir, and the bright eager young faces made a sight to see. Then the sale began, conducted by a very good old native Christian who stands at the head of the printing office here. Every one was in

good spirits and willing to buy and outbid each other in a happy, good-natured way. The results were about one hundred rupees, equal to nearly \$50. A large portion of this goes to the Native Evangelical Society which carries on work in the neighboring islands, so this was really a missionary offering. Remembering that our total church membership is only fifty-six, and the price of a day’s labor without board is only from twelve to twenty-five cents, I think our little church did very well.”

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#### Foochow Mission — China.

##### THE WORK OF THE YEAR.

THE Annual Report of this mission makes the following statements:—

“Preaching and other religious services have been sustained by the missionaries and native preachers throughout our field. There are twenty-six places for the regular preaching of the gospel, namely, two at the city station, three at the suburban station, six in the near Foochow districts, five in the Changloh district, seven in the Youngfuh district, and three in the Shauwu prefecture. There has been no persecution and no open hostility to the truth. The people are usually friendly in their bearing; but, as might be expected, they listen to the truth in various moods, sometimes with attention, and sometimes with manifest indifference. The open door and the interest on the part of some encourage us to hope, and assure us that the Lord has purposes of mercy toward this people.

“There has been some spiritual growth, both in the private members and in the pastors and preachers. One of the two pastors excels in acquaintance with Scripture truth and in literary ability; the other, in various social qualities, which fit him for pastoral labor; but both of them, we have reason to believe, are making up for deficiencies by diligence and by experience in their work as leaders and pastors in their churches. Our six licensed preachers and some unlicensed ones are doing well, and give promise of growing efficiency as workers, while a few do not

improve much. Yet nearly all show a very excellent spirit. We can report only twenty-eight additions to the churches by profession. There are from sixty to seventy inquirers in the different fields, showing various degrees of interest in the truth, and there are probably others who conceal their religious convictions. The amount of contributions from the churches is about \$120. Though we are unable to report large accessions, yet the state of the churches is encouraging, especially where there is a concentration of effort, as at the church in the suburbs."

Of the character of some of these newly received church members, Mr. Woodin writes:—

"Nine of the eleven received here at Foochow were females, and six of them either girls in the boarding school, or young women who had attended the school for a few months. One was an old lady who died a happy death not long after she was received. Two were daughters of preachers, and one a son of the pastor. One was a man employed in Dr. Osgood's family, to whom Dr. O.'s death seemed to be a spur to duty. There has been some religious interest here, principally among the women.

"The three men received at Ektu were the first fruits of the work at that new out-station. One is an elderly man of some education and of good family, who had wasted his strength and influence by opium-smoking. He is now thoroughly reformed, and seems zealous for the Lord's work. One of the others was noted for his honesty while a heathen, and hence was often charged with the task of collecting and managing the contributions for some of the idol worship in his village. All three are over forty-five years of age, farmers, and poor. During the year six church members have died. One of these was poisoned by accident, but died a happy death, to the astonishment of his heathen neighbors."

#### MEDICAL WORK.

Dr. Whitney reports concerning the medical work at Foochow:—

"From the beginning of the hospital year, June, 1880, the average in the Gen-

eral Hospital has increased over that of previous years, but at the Opium Asylum and Dispensary the average has continued about the same as formerly. A second Dispensary was opened this year at the Water-gate chapel outside the city for the benefit of the work in that locality. Three assistants and two medical students are employed to help in this work at the hospitals and dispensaries, and they also constitute a medical class and receive regular instruction.

"Devotional exercises are conducted daily at the hospital in which the patients who are willing participate. Preaching services have also been held regularly up to the commencement of the Sunday-school at the native church, when it was arranged to have the patients attend and receive instruction there in place of the hospital service. Religious tracts are also given to patients who can read, and all receive more or less of gospel truth, while many are talked with in particular about obeying the truth and trusting in Christ for salvation. Preaching services are always held at the dispensaries previous to dispensing. In this way no one can 'see the Doctor' without first having *heard* the gospel of salvation."

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#### North China Mission.

##### EAGER LISTENERS.

MR. SMITH, of Tientsin, writes at length [May 12] of discouragements and encouragements experienced in prosecuting missionary work in the province of Shantung. Some of those who were baptized as the work opened have fallen away. The Romanists have bought some, others have yielded to sinful customs, especially to the vice of gambling. Yet that the work is making substantial progress the following interesting incidents given by Mr. Smith will show:—

"Two of the men who studied at Tungcho have been employed since in Shantung in going about among the villages where great fairs are held, to preach and to sell books. In the latter particular the results have been meager, but the interest awak-

ened by the teaching, and the degree of attention paid, have been unexampled. We have never before known a promiscuous crowd gathered at one of the great semi-annual fairs, to leave the attractions of the noisy fair, and seat themselves in rows about the preacher's table, to hear the simple preaching of Christianity. This has happened at several of the larger fairs. If we decide to keep these men going about at the small regular fairs held every five days, it may be the means of attracting the attention of a very great number not otherwise accessible, and whose proximity makes it easy to follow them up. Two months of this work in the autumn of 1878 proved so fruitful that it has been matter of constant regret that we have never been able to do more of it.

"I think there was never a time when there was among outsiders so wide-spread a willingness and even eagerness to hear what we preach. Intelligence of our doctrines has penetrated far and near. The days of our obscurity are past. We are now 'camels in a flock of sheep,' and many come to see the wonder. During my late stay in Shantung not a week passed, and sometimes not a day, when inquirers from villages more or less distant did not appear. Some are school-teachers, or literary men, and others are identified with sects, of which the name is legion. They come, listen, take books, and not infrequently invite us to their homes. The first chapter in the little catechism acts as a torch to from ten to fifty or more paper idols every year. Such is the respect for letters in China that on the mere discovery that a printed book expressly says (just what they thought themselves all along) that these things are all false, old women and young men are constantly pulling them down with the observation that if real now is the time to show it. Much of this work is out of sight. We occasionally hear of instances, but there must be scores of such of which we never hear now, but which will come to light in the future. The Chinese are always going somewhere, and always talking. They distribute intelligence of the doctrines in the same casual way in which bees diffuse the pollen of flowers. All

estimates are blind conjectures, but there must be many thousands of persons within a hundred miles of us who have heard enough to be satisfied that ours is the 'true doctrine.' That conviction has at times to remain long before it germinates. When it sprouts it sometimes grows fast. We know not what is to be, but I am afraid that in fifteen or twenty years this Shantung business will grow to a size quite unmanageable by us."

#### STEADFAST UNDER TEMPTATION.

"As a single example of the fermentation thus in process, may be mentioned a village in which we gave famine relief, and from which, late the same year, we received two converts. One of them went to Tientsin to study, where he learned nothing. He returned home discontented, tried to join the Catholics, never came to meeting, and was dropped altogether. The other convert died a few months after his baptism. This seemed to be the end of things in that place. Yet it was not the end, but rather the beginning. The convert who died did so exhorting his family to adhere to Christianity, and let all other 'doors' alone. Within a few months his youngest son was baptized. A few months later the eldest son — the Buddhist priest several times mentioned — gave up his temple and his living, pulled down his gods, broke his censer, and was baptized, with his remaining brother, his mother, his wife, and his daughter — the whole family. A young man related to him took the same step at the same time, and ever since has been much badgered — it scarcely rises to the dignity of persecution. During my recent visit he was attacked with a severe inflammation of the throat. An image of the god of war, who superintends nearly everything in China, was brought to him to be applied to his neck as a charm. He dashed the image in pieces, making his friends more angry than ever. They then summoned a professional 'witch,' who confided to him that *Kuan Ti* — the war god — was about to strangle him for his disrespect. This diagnosis did not alarm the lad, but his throat was sadly ulcerated, and if his friend, the former Buddhist priest, had not

contrived to get a surgeon of local repute into the house, and clip the young man's tonsils,—very unusual practice, and against the wishes of the family,—there is no knowing but the case might have grown worse. As it was he recovered, *Kuan Ti* to the contrary notwithstanding. This is the powerful divinity whom the Buddhist priest had previously successfully defied.

"In my last letter (see *Herald* for May last, page 185) I think I mentioned the handsome offers the priest's old master had lately made to persuade him to reconsider his unwise and impious course. His twenty (Chinese) acres of land were to be restored, with a fresh gift of twice as much more, the income of another temple which the young man might keep, and a sum equal to \$50 in ready money to be paid besides,—as much as he could earn in two years! This offer was rejected, as you heard. His townsmen supposed, like the old master, that he had better offers from us, but being much in need of a trustworthy temple-keeper (for such are not too plentiful even in this land of temples, and the temple having been without a priest since he left) they set themselves to inquire. To their amazement it appeared that he received *nothing* from us, had no prospect of anything, that he hoed corn in the summer for sixty cash per day, and was employed in weaving in winter. They therefore felt secure in renewing their offer, by-gones to be by-gones, *Kuan Ti's* vexation probably included, and everything to be as it was. This was only a few months ago. They were disgusted and exasperated at his not only refusing their proposal, but at his not giving it a moment's consideration, although the family are very poor."

#### CLINGING TO HIS CATECHISM.

"Several others of a somewhat similar spirit are now applicants for baptism in this village. One is a lad of twenty-one, an orphan, with two younger brothers. He has nothing to depend upon but his two hands. He can read a little, has a catechism, and wears it perpetually inside his cap. He had a good place and fair

pay. In the intervals of work, while others slept or gossiped, he was in the habit of whipping out his catechism and studying it. His employer informed him that he must stop that or leave. Catechisms not wanted there. The lad said in that case it would be his pleasure to leave at once, as he himself did want catechisms. He then went to a brother-in-law who inquired into the case, and offered him a good situation in permanence if he would abandon his catechetical nonsense and 'talk reason.' The youth seems to have a quick mind, a good memory, and a remarkably 'hot heart.' He talked 'reason' to his brother-in-law, and to his sister, from the time when the sun was 'two flagstuffs high in the east,' until it was only one or two flagstuffs high in the west,' with the net result of getting his brother-in-law very angry, so that he drove him away, with orders to come no more. The youth retired with catechism safe in his cap, and occasionally picks up odd jobs. One day he took the place of one of our workmen, and in the evening he dropped in to see me and to get some one to explain what is meant by the 'Sacred Meal' (Communion). He produced his catechism from his cap, to attest the accuracy of his recollection.

"In conversation some curious things came out. His mother died lately,—a step-mother,—but the reciprocal attachment was great. When he was fourteen years of age this stepmother fell ill, and the boy made a secret vow that if she recovered within six days, he would offer a piece of human flesh in the temple! She recovered, and, without breathing his intentions to any one, he procured a knife, cut a piece from the calf of his own leg, and offered it with a written prayer. He showed me the scar, about the size of a silver dollar. Before she died his mother heard through one of the female church-members at *Shih Chia Tang*, a relative, that a new doctrine of singular excellence had appeared in that place. His mother's dying exhortation to him was to inquire into it, and if good, to embrace it, which he has done with remarkable zeal.

## Japan Mission.

## THE GREAT MEETINGS.

OF the results of the great Christian meeting held in the theater at Kioto, the account of which was given in the last number of the *Herald*, Dr. Gordon writes (May 28):—

“The meeting greatly encouraged our Christians, and has brought a number of new faces to our assemblies. Many doubtless felt what one at least expressed, ‘we have to-day seen the power of the gospel.’ The owner of the theater was so impressed by the spirit and aim of the meeting that he charged only two yen (the Japanese dollar) instead of ten or twelve, for the use of the building. The Buddhist Magazine published in this city, thus referred to it:—

“‘The Christian preaching service was opened on the 17th inst., according to appointment. The place was crowded with hearers day and night, more than three thousand being present. The preachers were both converted Japanese and foreigners. The sermons were well-prepared and able. Those on “Faith,” and “Cause and Effect,” were emotional and calculated to excite the uneducated. The preachers were eloquent. “Love God and your neighbor,” was very peculiar. As regards love our Buddhists have something to be ashamed of. Among different kinds of love, that for your own party and friends is one of the greatest, and this leads to mutual help, and so progress is rapid. It seems to me, however, that we are destitute of this love, and instead of it have internal dissensions. Is not this blameworthy?’

“The week following the meeting a Buddhist went to our Christian book-store and bought about twenty-five yen worth of Christian books, and he has asked to have some one go to his house to explain them. Our young men fear that it is a trap, but I can’t see any danger in going ahead with Bible teaching wherever there is an opportunity. On the other hand it is said their priests are telling the people that the way to keep out this new religion is for the people to refuse to hear.

“The proprietor of the leading news-

paper in Osaka has spoken in a friendly way of the movement, and has asked to have a meeting in that city, promising his help. Since beginning this I hear that a meeting has been appointed there for the second Saturday in June.

“Having been giving some little attention to one phase of Buddhism lately, I preached on the subject, in Japanese, a couple of months ago, partly to test the correctness of my conclusions. I have heard but little to modify my opinions, and am a good deal confirmed in them from being asked to speak on the subject at this great meeting. It was quite an experience to stand before that large assembly, many of whom were idolaters, and show them that the most popular divinity or Buddha is a creature of the imagination, unknown for centuries after the death of the historical Buddha, and unknown in India to this day.”

## KIOTO SCHOOL — BUDDHIST PREACHING.

Mr. Learned writes, under date of June 20:—

“Next Friday, June 24th, we graduate the first class which has taken the full course of five years in the English department. This class numbers eighteen, all but two of whom are professing Christians, and they are an unusually good class of students. Twelve or thirteen of them expect to remain and attend the theological course, and quite a number of them are to be out preaching this summer under the Japanese Missionary Society. At the graduating exercises next Friday some of the best speakers of the class will deliver orations, some in Japanese and some in English, and one of the teachers will make a short address.

“One of our teachers, Mr. Morita, resigns his place at the end of this term in order to take up missionary work in Kumamoto. This town, from whose neighborhood so many of our students have come, is probably the most important center of influence on the populous island of Kiushiu. The population of that island is over five millions, and the young men who have come from there naturally feel it to be important to put a strong man in that region. We hope in time to supply

his place here with one of the class just graduating.

“The recent great preaching services have stirred up the priests to do something in turn. So they have hired three men from Tokio to come down and attack Christianity. They had a meeting in Osaka a week ago, and then one here. These speakers are pupils of Fukuzawa, the most famous teacher in Tokio. Following their master’s example they avow themselves disbelievers in any religion, regarding religion as an old superstition driven out by the progress of science, but between Buddhism and Christianity they prefer the former as the old established religion of the country. They attack Christianity as a foreign religion, saying that whoever believes it will lose his love for his own country, and become subject to foreigners. They also misrepresent the doctrines of Christianity, and hold up all the foreign aggression of England as a specimen of what this religion is.

“Our teachers were quite indignant at these attacks, and held a meeting last Saturday to explain what Christianity really is. The place of meeting was crowded, eight or nine hundred being present. A few priests and men hired by them on the edge of the crowd, made a good deal of disturbance, but the speakers went on calmly, speaking when they could be heard, and stopping when they could n’t, and the great mass of the audience listened attentively. The doctrine of one all-powerful Creator seemed especially to excite the ire of the priests.

“Religion seems to be the chief topic of discussion just now in the public mind. One of the Kioto papers a few days ago remarked that the lives of the followers of Christianity seemed to prove their religion to be the best one, and that if the Buddhists could show similar reformations in the lives of their disciples, it would be the best argument they could get up.

“Such a time as this seems to be just the time for us to prosecute our work as vigorously as possible, and to send out for service every man who is fit to preach. Next week there is to be a great preaching service at Kameoka, a few miles out in the country from here.

“The assembly of this Fu has just voted to abolish the government English school here. I hear that in the debate the expense and results of our school were compared with the expense and results of the government school, much to the disadvantage of the latter.”

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### Micronesian Mission.

#### FROM THE GILBERT ISLANDS.

PRIVATE letters have been received from Mr. Taylor, of Apaiang, from which we are permitted to make some extracts. The latest date is March 28. Very heavy rains are reported, and several gales of quite unprecedented power, but no serious damage is spoken of. In view of the poverty of supplies heretofore to be found at the Gilbert Islands, and of the privations from which the missionaries have suffered, it is pleasant to learn that they now have eighteen banana, two guava, and a large number of young fig trees growing nicely. From fig trees planted when Mr. Taylor was first at Apaiang, one good crop has been gathered, and a still larger crop is now coming on. Mr. Taylor says:—

“On Monday, December 20, I went in the boat with four scholars on a tour to the Leeward Islets and the northern part of the island. Our visit put a stop to drinking in at least one important village, and stirred up the people to inquiry about Christianity and the way of life. In some places they were drinking terribly, and we could do little more than take the names of the people. I found only 924 people where less than five years ago there were over 1,200. We called at islets and villages I had never visited before, and saw the natives as I never saw them before. Since I came back fifty-one have come from a village where they were drinking when we were on our trip, and have enrolled themselves as inquirers.

“We have forty-three scholars in the training school, besides sixty in a school for beginners. Our congregations number about 170 on Wednesday afternoons, and from 190 to 200 on Sundays.

“Yesterday before our Wednesday service, I had a meeting with the chiefs to

talk politics. They have for months been talking of having a war with Tarawa, and two weeks ago formally decided to do so, and were making preparations to go next month. The Christians and most of the inquirers did not want to go, but would be forced to do so from fear of losing their land. I talked to the chiefs, and they finally said they would not go to war. I knew their word did not amount to much, and so I drew up a paper which they all signed, promising not to go to war, and also that if they did, the Christians and inquirers need not go, and their land should not be taken in consequence. I told them that paper could and would be enforced by any man of war that might come here. I then talked to them about God and their duties to Him. The scholars say that after I left, the chiefs said that by signing that paper they had lost the power of going to war, for they will not be strong enough without the Christians."

The wife of Solomon, the Hawaiian helper, died February 6.

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### Dakota Mission.

#### SUBMISSION AND TRUST.

MR. ALFRED L. RIGGS sends a translation of a touching letter he had just received from a Dakota convert who had lost a child by death. The father remembered the thoughts presented to him at the baptism of the child, that God gave it and had a right to it. He then speaks of the sickness of his daughter: —

"She was sick twelve months, and was near to going home to heaven, and her words were very good. Thus what I had desired came to pass, and my heart was glad. My daughter spoke thus: 'Father, the one thing I have desired I am now going home to.' And she said again, 'I have ten cents which I was going to buy candy with. But I thought again, if I spend it so, nothing will come of it; but if I give it for sending the Word of God, that will be good.' So she spoke, and so she did.

"And now it was near for her to go home to heaven, and speaking of her things she said: 'You will do thus with these my things: I wish you to place my trunk in the Woman's Sewing Circle.' And when we had done so, she said, 'I wish you to give my clothes to the little girls that are of my size.' When we had done this, she said, 'Father, I am now going to leave you. I wish you to be kind to each other.'

"Then when it was the night of the 29th of March, 1881, she said a last word: 'I think I will go to-night.' Then my heart beat wildly, but I held myself strongly, and answered, 'Yes.' And I thought, Oh my daughter that I have held so dear! And when I could not hold my heart strong, I brought into mind the prayer that I had formerly prayed: 'My Father, thou has given her to me. When, therefore, it is time, take her to thyself again.' This that I then said I now remember.

"I shake hands with you with my heart."

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## GLEANINGS FROM LETTERS.

*Mrs. S. M. Schneider, Constantinople.*  
— As to our Sabbath-school, the outlook is much more encouraging than it was a year ago, when I commenced with a few Protestant children, and a few others. Now the number has reached fifty or sixty, and once nearly ninety were crowded into our sitting-room and hall. When I go into our dining-room, I find the large class of boys listening delightedly to their teacher, Rebecah Karkorian, of Aintab —

boys who have never had an hour's religious teaching in their lives. Then in our guest-chamber we find a group of bright little girl-faces — the teacher telling them Bible-stories, while they are seated on the matting. In Miss Gleason's room, a class of girls from ten to eighteen gather, many of them as impressive and striking in appearance as a class of the same age in America.

*J. E. Pierce, Nicomedia, Western Tur-*



key. — All the station class boys are out for a four months' vacation, and for work in the villages, so my school duties are now very light. I hope to visit the villages considerably this summer — *i. e., with the permission of the Circassians.* They have the charge of the country now-a-days, and one cannot tell when or where he is liable to have a revolver thrust into his face.

*A. W. Hubbard, Sivas, Western Turkey.* — We would commend to all lovers of "coöperation" the example and spirit of the evangelical deacon of the Diarbekir church who has been laboring in Sivas. An Armenian, honored with the title "Esfendi," working like a steam-engine, early and late, with no salary and no seeming desire for money, able to stand in the pulpit and say boldly, "I am, by the grace of Christ, a renewed man and I know it," speaking to both Turkish pasha and little Armenian children with equally profound respect, exhorting alike Protestant beggar and Gregorian bishop, praying everywhere with only the explanation, "I am nothing, but I just place my prayer in the right hand of Jesus," by every possible means exalting the name and work of the Holy Spirit, a man of scarcely common-school education "spoiling to preach," — before such a man we were glad to step down that he might step up in our religious services.

*Miss Charlotte E. Ely, Bitlis, Eastern Turkey.* — The outlook with regard to educational work at Van is most promising. The people of the city appear thoroughly aroused on the subject, and have not some obstacles to contend which at first were so formidable in the Bitlis field, and which to some extent, still exist. The people of this city have the custom of marrying their daughters at a very early age, which has always been a great drawback to the best interests of our work. At Van the girls

are not usually given in marriage nearly so young. So far as I have observed the mass of the people are more civilized and intelligent than in this vicinity.

*Dr. Wm. O. Ballantine, Bombay, India.* — This last cold season I had the pleasure of having the company of Mr. and Mrs. Smith of our mission on a short tour through a part of my field. They had not had much previous experience in touring and so were glad of the opportunity of being initiated somewhat into its mysteries. We visited several places of interest, and had the pleasure of seeing a number received to the church in several places. All these places have long had faithful preaching of the word, and it is pleasant to know that the labor of many saintly missionaries long since gone to their rest has not been in vain.

*DeWitt C. Jencks, Kobe, Japan.* — Our Akashi church has been deeply afflicted in the death of their acting pastor, and also of another member of their church, one of the oldest men. The acting pastor was unordained, but was one who had the confidence of all, who was doing a very excellent work and was greatly loved. On the Sabbath before his death he was feeling poorly but he preached a short sermon, his subject being the resurrection, a sermon which is spoken of by his people as helpful. He died some four days later, having been unconscious during the latter part of the time.

The old man died happily. Jesus was near him and precious to him. The church has been greatly troubled, but it has been remarkably blessed in being enabled to find, so soon, a young man who is well fitted to become their preacher, and who has accepted its call, though he has yet to secure his release from his present work, which is in connection with the native missionary society.

## NOTES FROM THE WIDE FIELD.

### THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

THE Annual Report of this Society for 1880 gives its receipts as \$691,440. It maintains 586 missionaries distributed as follows: Asia, 157; Africa, 121; Australia and the Pacific, 54; America and the West Indies, 253; Europe, 1. The number of catechists and lay teachers, mostly natives, in its employ, is 1,242.

## AFRICA.

THE Southern Presbyterian Board of Missions is contemplating the opening of a new mission in Africa. The August number of the *Missionary* names the Kingdom of Loango as the region which will probably be chosen for the undertaking. Loango extends about two hundred miles along the coast, directly north of the Congo River. This region was once occupied by Roman Catholic missionaries, who baptized the whole population, but all traces of their labors have now disappeared. The *Missionary* hopes that the towns of Kabenda and Loango will be occupied before long, with a view to a subsequent movement towards the interior.

MISSION ROAD BETWEEN LAKES NYASSA AND TANGANYIKA. — A munificent offer of \$20,000 has been made by James Stevenson, Esq., of Glasgow, for the construction of a road between these two great African lakes, according to the survey of Mr. Stewart. Mr. Stevenson was lately the convener of the Livingstonia Mission, and his offer is made on the condition that the London Missionary Society and the Livingstonia Mission establish and maintain stations at Mambé and Maliwanda on the line of the proposed road, and that the Central African Trading Company undertake to maintain regular communication between Lake Tanganyika and Quilimane. The distance between the lakes is about two hundred and twenty miles. Over the proposed road the steamer designed for Lake Tanganyika can be transported. The London Missionary Society has cordially undertaken to fulfill the conditions so far as it is concerned, and the Livingstonia Mission of the Scotch Free Church has already sent forward a force to open the station at Maliwanda. Mr. Stevenson makes this offer "as a contribution to the civilization of Southeast Africa, believing that the accomplishment of this whole scheme will be for the glory of God, and for the good of the natives of these countries." The construction of such a highway would surely be a vast stride towards the opening of Central Africa. The region through which it will pass is high, with a cool and bracing climate, where cattle, sheep, and goats are kept in large numbers. Mambé, the point which the London Society is asked to occupy, is between 5,000 and 6,000 feet above the sea.

THE *Missionary Herald* of the English Baptists reports further progress in their Congo Mission, a station having been established at Isangila, on the north bank of the Congo River, and arrangements made for another at Mbu, near the Mata River. Travel between these two stations can be by boat, and from Mbu to Stanley Pool by land. A gentleman has given the \$1,900 necessary to procure a steel boat, to be named the "Plymouth," to be used upon the Congo. The missionaries report that in their journeys up and down the river they have established most friendly relations with all the chiefs on the route. They also report that the Jesuits have organized a party of about thirty to proceed to Stanley Pool, and the "Father" at the head of the expedition, had secured the favor of a local chief by a present of *two gallons of rum*.

ABYSSINIA. — Rev. J. M. Flad, to whose care the Evangelical Alliance entrusted its memorial to King John, of Abyssinia, reports his journey from Suakin to the Abyssinian frontier, with twenty-three camels laden chiefly with copies of the Bible in the Amharic language. The King had prohibited every subject from going to Metama on the frontier, under penalty of having one hand and one leg cut off. This penalty had been visited on four merchants. Of course the converts did not come to meet Mr. Flad, but the King allowed the Bibles to be delivered to those for whom Mr. Flad designed them. The following extract is taken from his letter found in *Evangelical Christendom*: —

"From our native missionary agents I learned that King John is a most fanatical Coptic Christian, who never will tolerate European missionaries, either Protestant or

Roman Catholics. By his order he had had baptized all Moslems and Kamants, and even part of the Falashas, with some Galla tribes. Many Abyssinians whom I met at Metama assured me that King Theodore was a far better man than John. I am glad to say that he is not against the circulation of the Word of God and good tracts, and so I hope that some good will come from the Scriptures and tracts I have brought this time into Abyssinia in such large numbers. To our native Scripture readers and teachers who carry on the mission work among the Falashas, he has always been kind; they belong, as you know, to the Abyssinian Church, and their converts from the Falashas have by baptism become members of that church. King John has an army of 120,000 soldiers. He seems not to be so bad, from what I have heard, but his officers and their men are reported as the most cruel savages. Over 2,000 Abyssinians are living at Metama. They had been robbed of everything they possessed by John's soldiers. At Metama they earn a scanty livelihood by carrying wood and straw for the Mohammedans, and, I am sorry to say, a great many of them have turned to Mohammedanism; especially Abyssinian women."

#### MADAGASCAR.

THE London Missionary Society commenced a college in Madagascar in 1869. Devoted at first to theological training, its scope was enlarged in 1876, and now a new building has been erected at Antananarivo, at a cost of \$20,000, with class rooms, lecture hall, library, etc. A series of dedicatory services was held in January last, at the first of which Rainilaiarivony, the Prime Minister, presided, the chief members of the Malagasy government being present. One of the missionaries reports the address of the Prime Minister: "He first of all conveyed to us, and asked us to transmit to the Directors, the hearty thanks of her Majesty the Queen for all the Society is doing for her people, and especially for building the college; and he gave us her Majesty's assurance that she will continue to do all in her power to foster that and similar institutions, and to give to her subjects the benefits of education, but, above all, the blessedness of the knowledge of the Lord Jesus Christ. The Prime Minister added his own thanks and assurances, and, avowing his gratification at the good already accomplished by the college and its former students, urged one and all to diligence and faithfulness, and expressed the earnest hope that the future might yield yet greater fruit than the past. His speech elicited much applause."

#### SYRIA.

DR. JESSUP reports that it had recently been remarked about Beirut, that in the Bishop's church a Greek priest was preaching with such eloquence that crowds attended and listened with wonder. It seems that a copy of Moody's sermons had been obtained at the Beirut Press, and that it was the delivery of a dozen of these sermons which had caused the stir.

The moral decadence of Mohammedanism is illustrated by the fact that while the Moslems are opening schools in order to compete with the Protestants and Catholics, they yet confess and lament that they have no teachers who can give moral training. Dr. Jessup says that in Beirut eighty girls have been removed from Moslem to Christian schools, on account of the impossibility of finding Moslem women capable of teaching morality by precept and example.

#### JAPAN.

THE *Herald* has contained several letters from our own missionaries concerning the Buddhist sect Shinshiu. The Annual Report of the S. P. G. Society contains a letter from Rev. Mr. Shaw, giving a conversation which he had had with a priest of Shinshiu. The incident confirms all that our missionaries have reported concerning this phase of Buddhism:—

“The priest called on me at my own house — a most unusual thing. He had been educated at a school where the most advanced opinions of modern science are current, and being able to read English was well acquainted with many of the arguments most antagonistic to Christianity. I asked him how it was that he, a believer in evolution and educated in such a school, was a member of the Buddhist priesthood? He answered: (1) That in his sect the priesthood was hereditary; (2) That he looked upon Buddhism, Christianity, Mohammedanism, Confucianism, as aids to morality; and (3) That evolution was quite in accordance with Buddhistic teaching. By this last statement he referred, of course, to the doctrine of the transmigration of the soul. He then expressed his disbelief in the existence, or in the necessity for the existence, of a personal God, stating that he thought the doctrine of evolution sufficient to account for every phenomenon of existence. He had no manner of dislike to Christianity, though he felt assured it would be impossible for him ever to become a believer: still he would like occasionally to read the Scriptures with me. ‘However,’ he added, ‘my principal object in coming to-day was if possible to learn something of the constitution and practical working of the Church of England. My sect is in great danger. Its government has always been on the principle of absolute monarchy. Now, however, a majority of the priests are anxious to bring about a form of representative government—a change which, in my opinion, would be fatal.’ I quite agreed with him in this, and after some further conversation he retired, promising—in Japanese idiom—to ‘give me trouble’ another day. This great sect is far the most powerful in Japan, and the only one likely, I think, to give trouble to Christian teachers.”

#### CHINA.

SUPERINTENDENTS have already been appointed for the proposed Chinese telegraph lines. One line connects Shanghai and Foochow, and another line is to pass along the Grand Canal northwards to Peking or Tientsin.

#### NEW GUINEA.

TIDINGS received subsequent to the massacre of the native missionaries, which we reported last month, have set at rest the anxiety naturally felt as to the progress of the work in that region. An English missionary visited Hula and Kerepunu within six weeks of the massacre, and was so impressed with the peaceful bearing of the people that he would have been glad to have reoccupied both stations immediately. But the Directors of the London Missionary Society are, according to the *Chronicle*, much distressed to learn that a man-of-war is expected on the coast to punish the people of Kalo for their treachery. The Society asks no intervention of a war vessel to vindicate the memory of its martyrs, and only wishes for an opportunity to show the true Christian revenge by further efforts to teach and redeem these people.

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#### MISCELLANY.

*Master Missionaries. Chapters in Pioneer Effort throughout the World.* By ALEXANDER HAY JAPP, LL. D. New York. Robert Carter & Bros. 1881. pp. 398.

We think it would have been well to have prefixed the word “some” to the title of this book. Among Master Missionaries others than the ten whose memorials are in this volume should be in-

cluded. Oglethorpe, Zeisberger, Hebich, Elmslie, and Walker, the first five on the short list, are little known to the people of this day, and it is well to have their histories re-presented to the missionary public of this generation. Moffat, Stewart, Black, Patteson, and Fee are better known, but the story of their lives is full of interest whenever told.

## Notes for the Month.

### SPECIAL TOPICS FOR PRAYER.

*The Observance of Missionary Comity:*—That all Societies, Boards, Secretaries, and Missionaries may, in their reciprocal relations, be governed by the golden rule; that on the foreign field the laws of Christian courtesy may not be violated; that Directors at home and laborers abroad may have respect to the rights and fruits of others; that there may be no invasion of territory already occupied by evangelical missions; that every ecclesiastical agency and agent may exercise a “charity that doth not behave itself unseemly;” that “Ephraim shall not envy Judah, and Judah shall not vex Ephraim.” Fervent supplications may well be offered to the Head of the church that He will save Protestant and evangelical missions from the devices of Jesuitism and from the disturbing influence of churchly intruders “who draw away disciples after them;” that He will impart to those laborers abroad who are tried in this way an abundant measure of that “charity which endureth all things;” and that He will bestow upon all the grace of patriarchal comity which saith: “Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.”

For the many missionaries now returning to their fields of labor, and for those now going for the first time, that the Lord may keep them in their journeyings, and give them great opportunities for service.

### MARRIAGE.

May 30. In Rome, Italy, Rev. J. T. Noyes, of the Madura Mission, to Miss Martha J. Mandeville, late of the Arcot Mission of the Reformed Church in America.

### DEPARTURES.

“The Morning Star” sailed from Honolulu June 23, for Micronesia, having on board Mrs. L. V. Snow and Miss L. S. Cathcart, destined for Kusaie.

August 6. From New York, Dr. and Mrs. Francis O. Nichols, from Haverhill, Mass., on their way to Bihé, West Central Africa.

August 13. From Quebec, Rev. William H. Gulick and wife, and Miss Susan F. Richards, of Auburndale, Mass. Miss Richards is to be associated with Mr. and Mrs. Gulick in the mission to Spain.

### ARRIVALS IN THE UNITED STATES.

July 26. At New York, Rev. O. H. Gulick and wife, of the Japan Mission.

July —. At New York, Dr. and Mrs. Myron J. Davis, of the Western Turkey Mission. The connection of Dr. and Mrs. Davis with the Board has ceased.

August 7. At New York, Rev. J. T. Noyes and wife, of the Madura Mission; also Rev. J. E. Scott and wife, of the Eastern Turkey Mission. †

Until April 15, 1882, the address of Rev. and Mrs. T. D. Christie will be Adana, *via* Mersine, Turkey in Asia.

## DONATIONS RECEIVED IN JULY.

MAINE.			
Cumberland county.		Penobscot county.	
Brunswick, A Bowdoin student,	4 00	Bangor, 1st Cong. ch. and so.	9 22
North Yarmouth, Cong. ch. and so.	45 50	Brewer, 1st Cong. ch. and so.	6 70
Portland, State St. ch. and so. 250;		Piscataquis county.	15 92
St. Lawrence St. ch. and so. 8.42;	258 42	Greenville, Mrs. E. C. Tenney,	10 00
	307 92	Washington county.	
Hancock county.		Calais, 1st Cong. ch. and so.	16 00
Trenton, Mrs. Wm. Thompson,	1 00		410 84
Kennebec county.		<i>Legacies.</i> —Waterford, Rev John A.	
Augusta, Julia's fund,	5 00	Douglass, to const. Rev. J. S.	
Lincoln and Sagadahoc counties.		RICHARDS, H. M., by Hoyt, Fogg,	
Bath, Central Cong. ch. and so.	55 00	and Donham,	50 00
			460 84

## NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Gilsum, Cong. ch. and so.	10 00
Keene, 1st Cong. ch. and so. 20.80; 2d Cong. ch. A friend, 50; Rev. and Mrs. H. Wood, 10;	80 80
Marlboro, H. M. N.	5 00
Ridge, Cong. ch. and so.	4 00
Roxbury, Cong. ch. and so.	3 50
Sullivan, East, Mrs. Lucy Ellis, Westmoreland, Cong. ch. and so. 10.83; do. m. c. 5;	15 88—124 18
Coo's county.	
Hazen's Mills, L. T. Hazen,	10 00
Grafton county.	
Bristol, A friend,	200 00
Lebanon, Cong. ch. and so.	50 00
Orford, Cong. ch. and so.	26 00—276 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Hollis, Cong. ch. and so.	5 68
Lyndebo, Cong. ch. and so.	5 73
Milford, Cong. ch. and so.	12 25
Mont Vernon, Cong. ch. and so.	5 34
Nashua, 1st Cong. ch. and so.	52 68
Pelham, Cong. ch. and so.	62 70
Wilton, 2d Cong. ch. and so.	25 00—169 38
Merrimac county Aux. Society.	
Concord, So. Cong. ch. and so.	93 61
Henniker, Cong. ch. and so.	46 00
Pittsfield, Cong. ch. and so. m. c.	25 50
Webster, 1st Cong. ch. and so.	31 00—196 11
Rockingham county.	
Kingston, Cong. ch. (C. E. P. and E. W.),	2 00
Sullivan county Aux. Society	
Meriden, Lucia Wells,	5 00
	782 67
Legacies. — Gilsum, Mrs. Eunice F Downing, by George Kingsbury,	10 00
Littleton, Joseph Tilton, with interest, less expenses,	882 14
Swanzey, Miss Sabrina Read, by Alonzo A. Ware, Ex'r, add'l,	448 00—1,340 14
	2,122 81
VERMONT.	
Addison county.	
New Haven, Rev. S. Knowlton,	25 00
Salisbury, Cong. ch. and so.	12 00
Vergennes, Cong. ch. and so.	20 00—57 00
Bennington county.	
Bennington, 2d Cong. ch. and so.	55 31
No. Bennington, Cong. ch. and so. with other dona. to const. Rev. L. C. PARTRIDGE, H. M.	31 13—86 44
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
East Hardwick, A friend,	10 00
Chittenden county.	
Burlington, 1st Cong. ch. and so.	171 25
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Georgia, Cong. ch. and so.	10 00
St. Albans, 1st Cong. ch. and so.	80 00—90 00
Grand Isle county.	
Grand Isle, Cong. ch. and so.	5 20
South Hero, Cong. ch. and so.	22 00—27 20
Orange county.	
West Fairlee, Cong. ch. and so.	5 00
Orleans county.	
Newport, Cong. ch. and so.	9 25
Rutland county.	
Benson, Cong. ch. and so. 5; Mrs. Maj. Howard, 10; Ezra Strong, 5;	20 00
Brandon, Cong. ch. and so.	48 50
West Rutland, Cong. ch. and so.	109 05—177 55
Washington county Aux. Soc. G. W. Scott, Tr.	
Barre, "A friend of Missions,"	10 00
Windham county Aux. Soc. H. H. Thompson, Tr.	
Brattleboro, Central Cong. ch. and so. m. c. 27.55; H. 10;	37 55
Windsor county.	
Hartford, Cong. ch. and so.	39 10
Norwich, Cong. ch. and so.	10 00
Quechee, Cong. ch. and so.	20 26

Springfield, Cong. ch. and so. m. c. 31.66; A. Woolson, 50;	81 66
Woodstock, 1st Cong. ch. and so.	20 53—171 55
	852 79

Legacies. — Jericho Centre, Ezra Elliot, to const. BESSIE C. B. TOLMAN, H. M., by Rev. L. H. Elliot, Adm'r,	100 00
Springfield, Charles Haywood, by George P. Haywood, Ex'r,	800 00—900 00
	1,752 79

## MASSACHUSETTS.

Barnstable county.	
Harwichport, Freeman Snow, 8; Mrs. Freeman Snow, 2;	10 00
Wellfleet, 1st Cong. ch. and so.	23 75—33 75
Berkshire county.	
Housatonic, A Lady,	5 00
Lenox, Cong. ch. and so.	52 50
Williamstown, 1st Cong. ch. and so. 39.40; Williams Coll. ch. 231.75;	271 15—328 65
Bristol county.	
Fall River, 3d Cong. ch. and so.	46 00
Norton, Cong. ch. and so.	9 28
Raynham, 1st Cong. ch. and so.	30 80
Taunton, Winslow ch. and so. 48; 1st Cong. ch. and so. 28.53; Mrs. P. I. Perrin, 15;	91 53—177 61
Brookfield Ass'n. William Hyde, Tr.	
Dana, Cong. ch. and so.	2 22
Holland, Cong. ch. and so.	5 00
North Brookfield, 1st Cong. ch. and so. to const. Mrs. WILLIAM B. THOMPSON, H. M.	100 00—107 22
Essex county.	
Andover, Sab. eve. offering from the Teachers and pupils of Abbot Academy,	200 00
Lawrence, Lawrence St. ch. and so. 100; South Cong. ch. and so. 15.53; "Friend," 10;	125 53
Methuen, 1st Cong. ch. and so.	25 74
Salem, Crombie St. ch. and so.	121 00—472 27
Essex county, North.	
Bradford, 1st Cong. ch. and so.	80 05
Haverhill, Centre Cong. ch. and so. towards outfit of Dr. Nichols,	50 00
Ipswich, South ch. and so. 47; 1st Cong. ch. and so. 1.57;	48 57
Merrimac, Cong. ch. and so.	100 00
Newbury, 1st Cong. ch. and so. 31.58; do. m. c. 11;	42 58—321 20
Essex co. 11th Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Washington St. ch. and so. 60; Dana St. ch. and so. 8.01;	68 01
Salem, South ch. and so.	261 00—329 01
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Deerfield, Cong. ch. and so.	43 00
Hampden co. Aux. Society. Charles Marsh, Tr.	
Chicopee, 1st Cong. ch. and so. m. c. 11 62	11 62
Ludlow, 1st Cong. ch. and so.	46 25
Monson, Cong. ch. and so. 87.42; E. F. Morris, 125;	212 42
Southwick, Cong. ch. and so.	10 00
Springfield, 1st Cong. ch. and so. 106.72; South ch. and so. 63.62; Hope ch. and so. 35.45; H. M. 1,000; E. A. Thompson, 3; A friend, 1;	1,209 79
West Springfield, Ashley and Charitable Fund for Foreign Missions, by Samuel Smith, Treas'r,	150 00—1,640 08
Hampshire co. Aux. Society.	
Amherst, Marshall Henshaw,	10 00
Florence, Cong. ch. and so.	109 56
Northampton, 1st Cong. ch. and so. 190.98; Edwards Cong. ch. and so. 66.96; A friend, 170;	427 94
South Amherst, Cong. ch. and so.	8 00
West Chesterfield, Rev. Edward Clarke,	10 00—565 50
Middlesex county.	
Arlington, Cong. ch. and so.	25 00
Auburndale, H.	15 00
Cambridgeport, Ladies' Social Union of the Stearns Chapel, for Harpoot,	15 00

Lowell, Kirk St. ch. and so. 645; 1st Cong. ch. and so. to const. Dr. T. W. CHADBOURNE, H. M. 100;	745 00
Malden, 1st Cong. ch. and so.	1 00
Newton Centre, 1st Cong. ch. and so.	70 91
Newton, Eliot ch. and so.	400 00
Newtonville, A friend,	25 00
Somerville, Franklin St. ch. and so. m. c. 7-63; Prospect Hill ch. 3.20;	10 83
South Framingham, A. L. G.	15 00
Tewksbury, Cong. ch. and so.	55 50
Wakefield, Cong. ch. and so.	153 31
Waverly, Belmont ch. and so.	27 75—1,564 30
Middlesex Union.	
Lancaster, Edward Phelps,	50 00
Littleton, A friend,	100 00
Townsend, Cong. ch. and so.	28 00—178 00
Norfolk county.	
Braintree, South ch. and so.	7 03
Brookline, Harvard ch. and so.	282 27
Foxboro, Cong. ch. and so.	29 66
Holbrook, F. B. Diman,	90 00
Medway, Village ch. and so.	71 75—391 61
Old Colony Auxiliary.	
New Bedford, 1st Cong. ch. and so.	35 00
Plymouth county.	
Abington, 1st Cong. ch. and so.	24 99
Middleboro, 1st Cong. ch. and so.	5 33—30 32
Suffolk county.	
Boston, Old South ch. 800; 2d ch. (Dorchester), 725; Winthrop ch. (Charlestown), 267.42; Mt. Vernon ch., a thank-offering from a friend, 150; So. Evang. ch. (West Roxbury), add'l (of which from S. D. Smith, 100), 110; Phillips ch. 25; Eliot ch. m. c. 9.13; Highland ch. 6.62; Holland ch. 6.05; Maverick ch. 1.67; J. P. 100; Pulpit supply, 25; A friend, 1;	2,226 89
Chelsea, 1st Cong. ch. and so.	42 21—2,269 10
Worcester county, North.	
Petersham, Cong. ch. and so.	3 14
G. B.	5 00—8 14
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Leicester, A thank-offering,	5 00
Oxford, Mary S. Porter,	165 00
Shrewsbury, Cong. ch. and so.	36 50
Sterling, Cong. ch. and so.	34 25
Worcester, Central ch. and so. 279.52; Union ch. and so. 158.80; Plymouth ch. and so. 97.27; Mrs. Oliver Trask, a thank-offering, 50;	585 59—826 34
Worcester co. South Conf. of Ch's, William R. Hill, Tr.	
Millbury, 1st Cong. ch. and so.	65 10
	9,386 20

<b>Legacies.</b> —Ballardvale (Andover), Rev. Henry Solomon Greene, by John B Abbott, Adm'r,	100 00
Boston, Stephen N. Stockwell, by Geo. W. Merritt and W. W. Clapp, Ex'r's,	1,000 00
Boston, Mrs. Hannah Shepard, by Preston S. Lincoln, Adm'r,	65 71
Sandwich, James H. Faunce, by Joshua T. Faunce, Ex'r,	500 00
Worcester, Ichabod Washburn, by P. C. Bacon and others, Adm'r's, bal. of residue,	3,361 50—5,027 21
	14,413 41

## RHODE ISLAND.

Little Compton, United Cong. ch. and so.	22 00
Pawtucket, Cong. ch. and so.	65 00
Woonsocket, Globe ch. and so.	8 00—95 00

## CONNECTICUT.

Fairfield county.	
Green's Farm, A friend,	10 00
Stamford, A member of the 1st Presb. ch.	600 00
Trumbull, Cong. ch. for Papal lands,	9 18—619 18
Hartford county. E. W. Parsons, Tr.	
Berlin, 2d Cong. ch. and so.	30 51
Bloomfield, Mrs. Ella Gillette,	20 00

Farmington, 1st Cong. ch. and so. quarterly,	71 08
Granby, So. Cong. ch., Mrs. James Case, to const. Rev. Geo. W. GRIF-FITH, H. M.	50 00
Hartford, Asylum Hill ch.	186 35
New Britain, Mrs. Louisa Nichols, for return of Mr Bridgman's daughter from Natal,	349 55
Wethersfield, 1st Cong. ch. and so.	75 41
Windsor, Cong. ch. and so.	58 49—841 39
Litchfield co. G. C. Woodruff, Tr.	
Milton, Cong. ch. and so.	5 00
Salisbury, Cong. ch. and so.	75 48—80 48
Middlesex co. E. C. Hungerford, Tr.	
Hadlyme, Cong. ch. and so.	20 00
Saybrook, Cong. ch. and so.	12 30—32 30
New Haven co. F. T. Jarman, Agent.	
Fair Haven, 2d Cong. ch. and so.	36 89
Guilford, 1st Cong. ch. and so.	37 00
Madison, Cong. ch. and so. 22; do. m. c. 25.28;	47 28
Mt. Carmel, A. H. Smith, for Rev. J. H. DeForest's work in Japan,	100 00
New Haven, Yale Coll. ch. 688.24; 3d Cong. ch. and so. 33; ch. of Redeemer, add'l, 2; Rev. J. J. Abbott, 25;	748 24
Seymour, Cong. ch. and so.	17 74
South Britain, N. C. Baldwin,	12 00
Wolcott, Cong. ch. and so.	9 00—1,008 15
New London co. L. A. Hyde and L. C. Learned, Tr's.	
Montville, Mohegan ch. and so.	16 00
New London, 2d Cong. ch. and so. (of which 200 is from the Trust estate of Henry P. Haven),	1,393 21
Niantic, Cong. ch. and so.	8 00—1,417 21
Tolland county. E. C. Chapman, Tr.	
South Coventry, Cong. ch. and so.	40 25
Tolland, Cong. ch. and so.	10 00—50 25
Windham county.	
Pomfret, 1st Cong. ch. and so. to const. CALVIN D. WILLIAMS, H. M.	101 00
Westford, Cong. ch. and so.	8 00—109 00
	4,157 96

## NEW YORK.

Aurora, Mrs. Richard Hale,	2 00
Bay Shore, Cong. ch. and so.	8 00
Belmont, L. A. Hickok, to const. Wm. A. HART and Mrs. MARY S. HART, H. M.'s,	200 00
Brooklyn, Robert Boyd,	2 00
Buffalo, Westminster Presb. ch.	7 00
Canandaigua, 1st Cong. ch. and so.	92 13
Chenango Forks, Cong. ch. and so.	11 00
Churchville, Cong. ch. and so.	42 09
Clifton Springs, A friend of missions, by Rev. W. P. Sprague,	50 00
East Otto, John Dow,	2 40
Jamesport, Cong. ch. and so.	25 00
Keeseville, Presb. ch.	17 00
Kingsboro, Joseph Wood,	5 00
Madison, Cong. ch. and so.	10 00
Marion, Three ladies of the Cong. ch.	3 00
Mineville, F. G. Reed,	10 00
New York, John T. Rockwell, 200; Mrs. E. P. Woolsey, 100; Miss Isabella Johnston, 10;	310 00
Norwich, Cong. ch. and so.	19 46
Orleans, Rev. A. H. Parmelee,	2 00
Phelps, Mrs. Wm. H. Jackson,	2 80
Portland, Mrs. C. Reynolds,	1 00
Sing Sing, "Friends,"	10 00
Stamford, Mary E. Richards,	10 00
Suffolk Co., Friends,	10 00
Watkins, Presb. ch., A friend,	1 00
West Winfield, Cong. ch. and so.	12 20
Wolcott, Presb. ch.	5 00—870 13

<b>Legacies.</b> —Concord, Amelie Benvegen, by Henrietta E. Buck, Ex'x, 1,132 78	
Nineveh, Reuben Lovejoy, by Mary B. Lovejoy, Ex'x,	1,000 00
Wolcott, Peter Snyder, by C. H. Roys, for Exec's,	775 00—2,907 78
	3,777 91

## NEW JERSEY.

East Orange, Trinity Cong. ch.	193 30
Summit, Cent. Presb. ch.	20 00
Vineland, J. H. Genn,	90—214 20

## PENNSYLVANIA.

Erie, A friend,	24 00
Jeffersonville, A friend,	50 00
Pittsburgh, Rev. T. Edwards,	5 00
Prentissvale, Rev. M. W. Strickland,	5,00—84 00

## DISTRICT OF COLUMBIA.

Washington, Peter Parker, 150; Ralph Dunning, 100;	250 00
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## OHIO.

Ashtabula, 1st Cong. ch.	32 00
Berea, 1st Cong. ch.	11 00
Claridon, Cong. ch.	5 00
Cleveland, Euclid Ave. Cong. ch. with other dona. to const. THEODORE BATES, H. M.	32 44
Delaware, Rev. John H. Jones, to const. LENA M. DAVIS and MARY JANE GRIFFITH, H. M.'s,	200 00
Edinburgh, Cong. ch.	45 00
Medina, 1st Cong. ch.	28 00
North Monroeville, Cong. ch.	5 00
Oberlin, 1st Cong. ch. 37-50; do. Mrs. S. S. Spencer, 5; 2d Cong. ch. 13,24;	55 74
Olmstead, 1st Cong. ch.	4 00
Painesville, 1st Cong. ch.	49 05
Springfield, 1st Cong. ch.	6 36
Toledo, Centre Cong. ch.	9 00—482 59

## INDIANA.

Cardonia, Cong. ch.	3 30
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## ILLINOIS.

Beecher, Cong. ch.	14 11
Chicago, Plymouth ch. 10; Union Park ch. m. c. 7-52; Western Ave. chapel, for Mardin, 2,47;	19 99
Galesburg, Mrs. E. T. Parker,	10 00
Griggsville, Cong. ch.	38 00
Jerseyville, G. W. Burke,	10 00
New Windsor, Cong. ch.	17 00
Oak Park, Mrs. Lyman Holley;	5 00
Peru, Cong. ch.	11 55
Philo, William Keeble,	3 00
Shabbona, Cong. ch.	40 00—168 65

## MICHIGAN.

Detroit, "My Wife and I,"	30 00
Grass Lake, Cong. ch.	18 00
Hillsdale, Geo. W. Underwood,	5 00
Jackson, 1st Cong. ch. with other dona. to const. Mrs. L. H. Field and Miss DENCY L. FIELD, H. M.'s,	100 00
Laingsburg, Cong. ch.	12 44
Salem, Cong. ch.	14 00
St. Clair, Cong. ch.	11 12—190 56

## MISSOURI.

Cahoka, Moses Allen,	5 00
Pierce City, Cong. ch.	10 00—15 00

## MINNESOTA.

Austin, Cong. Union ch.	21 64
Faribault, Cong. ch.	19 31
McPherson, Cong. ch.	1 00
Minneapolis, Plymouth ch.	36 24
Sleepy Eye, Cong. ch.	5 65
St. Charles, Cong. ch.	6 91
Sterling, Cong. ch.	10 00—100 75

## IOWA.

Cresco, E. T. Stoddard,	3 00
DeWitt, Cong. ch.	32 42
Elk River, Cong. ch.	4 25
Farmersburg, Cong. ch.	3 20
Iowa City, Cong. ch.	10 00
Newton, Mrs. M. J. Preston,	2 50
Sioux City, 1st Cong. ch.	15 16—70 53

## WISCONSIN.

Brodhead, Cong. ch.	3 00
Bristol and Paris, Cong. ch.	20 50
DePere, Cong. ch.	33 00

Dodgeville, Mrs. Jane H. Jones,	10 00
Geneva Lake, Presb. ch.	23 32
Hartford, Cong. ch.	15 00
Ironton, Cong. ch.	9 57
Kaukauna, 1st Cong. ch.	5 00
Milwaukee, Calvary Presb. ch.	2 80
Oak Hill, Cong. ch.	1 53
Rio, Cong. ch.	3 30
Sun Prairie, 1st Cong. ch.	7 00
Union Grove, Cong. ch.	17 22
Wycocena, Cong. ch.	6 30—157 54

## KANSAS.

Pawnee Rock, Rev. John Vetter,	5 00
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## NEBRASKA.

Camp Creek, Cong. ch.	4 75
Clarksville, Cong. ch.	4 00—8 75

## CANADA.

Province of Quebec.	
Danville, Cong. ch. to const. Rev. J. G. SANDERSON, H. M.	50 00
Granby, Cong. ch.	20 00—70 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

Micronesia, Church on Ebon, avails of Fish Hooks,	7 00
Nova Scotia, Canning, Rev. E. Barker,	5 00
Victoria, Penhurst, Yulangah, Mrs. P. Mackichan, for the work at Manisa,	24 10—36 10

## MISSION WORK FOR WOMEN.

## FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, Treasurer.	
For several missions in part,	7,348 51
For outfit of residence at Constantinople, for Mrs. Schneider and Miss Gleason,	465 24

## FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, Treasurer.	1,500 00
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## MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE. — New Ipswich, John S. Cummings,	1 00
VERMONT. — East Hardwick, Cong. s. s. 27,87; Hartford, Cong. s. s. 7,73; No. Bennington, Cong. s. s. Green Box Bank Association, 33,81;	69 46
MASSACHUSETTS. — Brookline, Bethany Sisters Bible class, Annie F. Ramage, 5, Jane Wilson, 2, for school at Amasia, Turkey; No. Brookfield, Dea. Porter's S. S. class, for pupil in girls' school at Marsh, 25; Southboro, Cong. s. s. for school in Cesarea, 7-50;	39 50
RHODE ISLAND. — For a boy at Aintab,	50 00
CONNECTICUT. — Enfield, 1st Cong. s. s. 15; Salisbury, Cong. s. s. 15;	30 00
NEW YORK. — Bristol, Centre Cong. s. s. for Boys' school, Kalgan, 15; Brooklyn, Covenant Cong. s. s. 4; East Bloomfield, Mc-Masters District s. s. 2-50; Rutland, 1st Cong. s. s. 10-26; Seneca Castle, Presb. ch. for Boys' school at Kalgan, 7;	38 76
IOWA. — Grinnell, Cong. s. s. 34-90; Mason City, Cong. s. s. 3-20;	38 10
CANADA. — St. Elmo, Cong. s. s. toward the support of Rev. Mr. Brooks, of Constantinople,	20 00
	286 82

Donations received in July,	28,013 13
Legacies " " "	10,225 13
	\$38,238 26

Total from September 1st, 1880, to July 31st, 1881, Donations, \$287,247.10; Legacies, \$80,708.65 = \$367,955.75.



# FOR YOUNG PEOPLE.

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## REJECTED IDOLS.

BY REV. J. H. DE FOREST, OSAKA, JAPAN.

WHILE I was in the seminary at Yale, the subject of missions was frequently brought forward in our conversations. "Well," said one of my classmates, "if you go, remember I want the first bushel of idols you persuade the heathen to give up."

Six years have gone by since landing in Japan, and as day after day I have seen the people worship pretty much everything, — the sun, moon, huge bronze and stone idols, men both living and dead, wee little idols, waterfalls, bits of paper, pictures of horses, monkeys, foxes, etc., — I have often had a desire to gather a few bushels, and send them where they would be a standing proof of the fact that the people of Japan are turning from idols to the living and true God. So, happening one night to be in Kioto just as our school was closing for summer vacation, I gladly attended their social gathering in the gymnasium, and with others made a little speech, telling the Christians of my desire to collect some of their discarded gods, and give them a taste of a sea-voyage to America, and the benefit of foreign travel. I cautioned them against bringing me any strapping big fellows, whose freight would cost me a month's salary, but expressed a perfect willingness to receive proper-sized gods in a moderate quantity, together with any machinery for worship that might go with them.

The next day one of the Kioto Christians sent me about a peck of jolly idols that had been in his family for many generations. Here they are : first, *Yebisu*, with a large fish under his arm. This particular fish is a universal sign of rejoicing, and no merry-



YEBISU

making is complete without it. Ask General Grant how many hundreds of these fish they gave him to eat while he was here. He must have been filled with joy from morning till night for three months, if fish could do it. Next to

Yebisu comes *Daikoku*, sitting on two bags of rice, and smiling as he throws his gifts to those who worship him. By the side of Daikoku is another god. The artist has drawn its exact size. This is *Kato*, one of the generals who con-



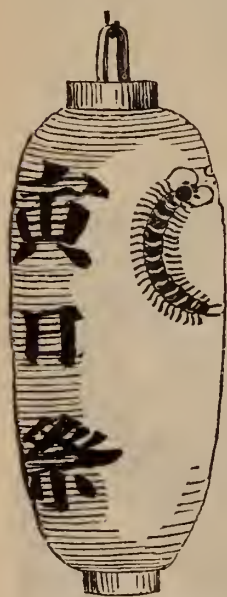
DAIKOKU.

quered Corea about three hundred years ago. One with poor eyes, wanting to worship this *Kato*, would have to look sharp to find him. The man who had spent many scores of dollars in fixing up this peck of gods, has already opened a large house for a permanent church-building, and besides that is building the first church in this city to rent it cheaply to the Christians, he, too, paying a generous share. His business was renting stage-clothing to the theaters, but as he found it unworthy of a Christian, as well as impossible to keep Sunday, he has sold out, and is an applicant for baptism.



Kato, the General.

Then here is *Bishamon*. Last winter one of my preaching places was in a dark alley, not six feet wide, where the houses are thick and meanly built. I asked the tenant if he used to worship idols. Laughing, he went to the closet, and taking down this cheap little god-house, said, 'I threw it up there a few months ago; we don't use it any more. We paid fifty *sen* for this *Bishamon*, and his lantern is now at the door to guide people here to study Christianity.' A few days later he brought me the god and lantern, saying that now he had a new lantern with "The True Way Taught Here," on it. This man is now a Bible-seller, and — to show what he is doing — yesterday he sold about seventy-five portions of Scripture from the new Bible-cart that Dr. Gulick has had made expressly for Osaka.



THE LANTERN.

Not long ago a wealthy man sent me about a barrel full of idols, shrines, sacred books, charms, and praying machinery. Among them is the beautiful god-house, represented on the next page, inlaid with gold, and richly



THE POOR MAN'S BISHAMON.

lacquered. This same Mr. *Bishamon* resides within, and his horrid messenger — the centipede — is painted on the doors, as it is on the lantern. By the way, there are seven gods of good luck in Japan, all exceedingly popular. In teaching the tenth commandment, I say, "Man is naturally covetous, and the Japanese are no exception. The wide worship of *Bishamon*, *Yebisu*, *Daikoku*, and the rest of your gods of luck, shows, beyond any need of argument, that the

hearts of the Japanese are covetous, and that they need the gospel of giving as an antidote."

Two years ago, up on the lake beyond Kioto, there lived a gambler, whose wicked tricks had brought many a man to ruin. His crimes at last so enraged the people that he was banished from the town. Coming back after a season, he heard that the Jesus-religion had found an entrance, and wishing to get a new joke to amuse his drinking friends with, he went to church. He found



THE RICH MAN'S BISHAMON.

more than he bargained for, namely, that he was a sinner, and that he needed the new way. Repenting, he became one of the most devoted Christians in Hikone. But his reckless, ruinous life had fastened on him a fatal disease, and when I went there last spring, he was weak, and dying of consumption. Among his interesting remarks was this: "Since my sickness has increased, the priest



THE GAMBLER'S CHARM.

of the temple where I used to worship kindly sent me this charm, saying that if I'd come back and worship as before, this charm would cure me. But I don't agree with him, and I present it to you." The old gambler is buried, and this little golden-cased charm is one of the many proofs of a life that had become new in Jesus Christ.

Three years ago the acting pastor and myself were invited to a doctor's house to preach. The doctor had one wife too many to allow of his being a Christian, and so we were not invited any more. But recently he came to ask for baptism, saying that his wives were reduced to one, his daughter was in the girls' school, and his idols were boxed up to be thrown away, sold, or burned. I offered to receive them, and he readily promised to send them around. The next morning a coolie came, bringing about a bushel and a half of unwashed gods, ancestral tablets, and incense brazier. You notice this happy old clay god, who always smiles impartially on both missionary and heathen. Wife and I smiled just

about as much as this *Hotei*, as we saw him come into our front door. One of the gods that was brought, *Kuwanon*, has hands enough to play all the



A LOAD OF IDOLS FOR THE MISSIONARY.

known stringed instruments at once, and then have enough left to gain an ample living.

But I cannot write up all my idols. These, with many others, I shall send to Yale. For I cannot forget, though the pleasant yet perplexing work crowds ceaselessly upon time and strength, I cannot forget the joyous days at Yale, and the life in the seminary where my first thoughts of foreign missions sprang up. I hope that these idols may be given a place in the Peabody Museum, and that there they may speak so perpetually of the lust and lies, the folly and moral degradation of the millions who yet have had no kind voice teaching them of purity and truth and liberty from sin, that many a student may be touched with God's call, and, commissioned by Christ, go forth to help fulfill his last command.



KUWANON.

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Say to the heathen from thy throne,  
 "I am Jehovah, God alone,"  
 Thy voice their idols shall confound,  
 And cast their altars to the ground.

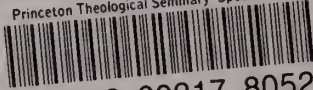


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